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THE  
MISSIONARY  
PROBLEM.



Richard M. Saunders.









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THE  
MISSIONARY PROBLEM:

CONTAINING A  
HISTORY OF PROTESTANT MISSIONS

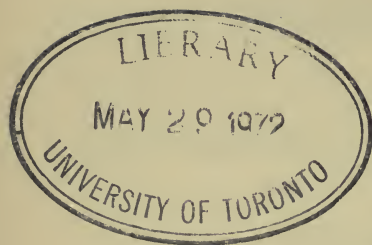
IN SOME OF  
THE PRINCIPAL FIELDS OF MISSIONARY ENTERPRISE;

TOGETHER WITH A  
*HISTORICAL AND STATISTICAL ACCOUNT OF THE RISE AND PROGRESS  
OF MISSIONARY SOCIETIES IN THE NINETEENTH CENTURY.*

By JAMES CROIL,  
MONTREAL.

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# CONTENTS.



I.—THE MISSIONARY PROBLEM, . . . . .	1
II.—MISSIONS IN INDIA, . . . . .	12
III.—MISSIONS IN AFRICA, . . . . .	35
IV.—MADAGASCAR, . . . . .	51
V.—CHINA AND MISSIONS, . . . . .	67
VI.—CHRISTIANITY IN JAPAN, . . . . .	82
VII.—THE GOSPEL IN THE SOUTH SEAS, . . . . .	99
VIII.—THE SANDWICH ISLANDS, . . . . .	125
IX.—THE MISSION FIELDS OF TURKEY, . . . . .	141
X.—RISE AND PROGRESS OF FOREIGN MISSIONARY SOCIETIES, . . . . .	168
XI.—WAYS AND MEANS, . . . . .	204





## P R E F A C E .

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**T**HE following chapters were prepared for publication in another form, and have already had a large circulation. The favourable reception which they met with from the Missionary Press, and the request of many friends that they should be given to the public in a more permanent shape, have induced the author to revise and reprint them. They are intended to supply a want that has been long felt, namely, a concise yet comprehensive sketch of the rise and progress of Protestant missionary effort in heathen countries, from a purely undenominational standpoint. A great deal has already been written on this subject, but chiefly in the form of biography, or the record of individual experience in given fields, or of missionary work carried on by particular societies or sects.

The sources from which information has been derived will be indicated as the narrative proceeds. But it is proper to say that our chief authority for the earlier times is *Brown's History of Missions*, a valuable and elaborate work in three volumes, published in 1864, and now out of print. Compared with the magnitude of the subject, this little treatise is a very meagre and incomplete outline ; but to have attempted more would probably defeat the writer's main object, by placing it beyond the reach of the class of readers for whose perusal it has chiefly been compiled. Such as it is, however, it is humbly dedicated to the cause of Missions, in the hope that it may prove acceptable to those who are already interested in the advancement of the Redeemer's Kingdom ; and useful, in however small a degree, in awakening greater interest in behalf of a work which has been so abundantly blessed in the past, and which demands the consecrated activities and the hearty co-operation of all God's people for its final and complete accomplishment.

J. C.





# THE MISSIONARY PROBLEM.

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## CHAPTER I.

### THE MISSIONARY PROBLEM.\*

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“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—*Isaiah* xi. 9.



THESE missions have their appointed bounds. The field of Foreign Missions is THE WORLD. The marching orders of the Christian Host as it advances to conquest are the words of its Great Commander,—“Go ye into all the world, and preach the Gospel (

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\* AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS, by W. F. Bainbridge; Boston, 1882; \$2.00. PROTESTANT FOREIGN MISSIONS, by Theodore Christlieb, D.D.; Boston, 1880; 75 cents. THE MISSIONARY WORLD, by Rev. W. Moister; London, 1872; \$2.00. MODERN MISSIONS, by Robert Young; London, 1881; \$1.50. THE NEW HEBRIDES AND CHRISTIAN MISSIONS, by Robert Steel, D.D.; London, 1880; \$2.00. MISSIONARY LIFE AMONG THE CANNIBALS, by Rev. George Patterson, D.D.; Toronto, 1882; \$1.50. TAHITI, WITH AND WITHOUT THE GOSPEL, American Sunday School Union, Philadelphia; \$1.00. THE GREAT CONQUEST, by F. F. Ellinwood; New York, 1876; 60 cents. THE GOSPEL IN ALL LANDS, by Eugene R. Smith, New York; a weekly Missionary Magazine; \$2.00 per annum. THE MISSIONARY REVIEW, by Rev. R. G. Wilder; Princeton, N. J.; a Bi-monthly Magazine of Missions; \$1.50 per annum.

to every creature ;” to which is added for the encouragement of all, in every age, who should enlist in the service, —“Lo, I am with you alway, even unto the end of the world.”

Before entering upon the history of modern missionary enterprise, let us survey the field, measuring as well as we can the numerical strength of the opposing forces. The population of the world is estimated by the German statisticians, Behm and Wagner, at 1,433,887,500, distributed as follows: in Asia, 795,591,000; in Europe, 327,743,400; in Africa, 205,823,200; in America, 100,415,400; in Polynesia and Australia, 4,232,000; in the Polar regions, 82,500.

The emuneration by religions is computed by reliable authorities to stand as nearly as can be ascertained in the following order :—

Jews.....	7,000,000
Mohammedans.....	170,000,000
Hindus, including aboriginal races.....	175,000,000
Buddhists, Confucionists, Taoists, Shintoos and Jains	508,000,000
Pagans (such as have no books).....	170,000,000
Others not enumerated.....	3,335,900

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Total Heathens..... 1,033,335,900

Roman Catholics.....	200,315,000
Protestants.....	115,218,000
Greek Church.....	77,958,000
Armenians, Copts, Abyssians, etc.....	4,589,000
Unenumerated.....	2,461,600

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Total Christians..... 400,541,600

It is thus seen that very nearly three-fourths of the human race are either entirely ignorant of Jesus Christ, or refuse to accept as their Saviour Him of whom it is affirmed upon unquestionable authority,—“There is none other name under heaven given among men, whereby we must be saved.” The organized Protestant forces at the present time contending against heathenism are represented by upwards of seventy Missionary Societies, aided by innumerable auxiliary associations, and very closely connected with the great Bible and Tract Societies of Britain and America. In the service of these societies there are 2,829 European and American ordained ministers, 2,271 native ordained missionaries, and 21,684 evangelists and teachers ; in all, 26,784 Christian labourers. Not to speak of millions of heathen converts who have died in the faith, there are at the present time 568,653 communicants, and about 2,000,000 adherents under the care of these missionaries. In their 12,000 Mission Schools they have 390,197 scholars. The annual amount expended by the various Missionary Societies is about \$8,000,000, to which must be added about \$750,000 by Women’s Societies. Such, in brief, are the data as to what has been done during the present century, and what remains to be done. If the supreme need of the world is Christianity, how shall the desired consummation be most speedily effected? Is there enough in the record of the past on which to predicate ultimate success, or does experience shew that the advocates of Foreign Missions

are engaged in a hopeless warfare? This is the great problem. It is enough, at this stage, simply to announce it. Answers, more or less satisfactory, will be found in almost every page of the succeeding chapters.

It is not necessary to discuss the salvability of the heathen without their knowledge of the Gospel. David Livingstone's remarks about Sebituane, the noble Bechuana chief, whom he encountered in the heart of Africa, and who died suddenly before he was made fully to understand the Christian system, is perhaps all that should be said on that subject:—"He was the best specimen of a native chief I ever met, and it was impossible not to follow him in thought into the world of which he had just heard when he was called away, and not to realize somewhat of the feelings of those who pray for the dead. The deep, dark question of what is to become of such as he, must be left where we find it, believing assuredly that the Judge of all the earth will do right." With greater propriety might the question be raised as to the salvability of such as know "the joyful sound," and have the means of making it known to others, but whose attitude towards heathenism is that of utter indifference and unconcern.

The Gospel "is the power of God unto salvation to every one that believeth." It is not a matter of opinion, but of demonstration, that the average increase of "believers" (not to speak of nominal adherents), in congregations reclaimed from heathenism, is relatively greater

than in the congregations of the Protestant Churches of Christendom. Take for example the Presbyterian Church in the United States of America. The gain in membership over the whole Church in the space of three years was quite recently found to have been *eight per cent.*; the estimated average increase of membership in all the missions of the Foreign Board of that Church during the same period was *sixty-four per cent.*! Or to take the case of a single missionary: is it a small thing to say that in five years after the commencement of his labours in Formosa *seventy-five* idolators were admitted by Dr. Mackay, after a rigid examination, to full membership in the Christian Church? or that at the end of ten years he is able to report "*three hundred native* communicants, twenty trained native helpers, and three thousand persons who have renounced idolatry and attend Christian worship? Sixty years ago there was not a solitary Christian in the group of the Friendly Islands; now there is not a single idolator left. Sixty-three years ago the Sandwich Islanders were a race of savages, of the lowest type; to-day they are a Christian nation. If there were no other cases to point to, the story of Madagascar is of itself sufficient to settle the question as to the success or failure of missions to the heathen. It is not claimed that all who have been lifted from the lowest depths of barbarism to a profession of religion have manifested the highest types of Christian life. All nominal converts are not real Christians, and many who may be so called are



very weak in the faith. There are backsliders, too, among heathen converts, but perhaps not more in proportion to their advantages than are to be found in some other Christian communities; and here the comparison should cease. To compare, for instance, the natives of the New Hebrides with the people of Nova Scotia, to whom they are indebted for the introduction of the Gospel, is manifestly unfair. Heathen converts should be compared and contrasted with their neighbours who have not embraced Christianity. It is only in this way that the marvellous transformation becomes apparent. One-half of the natives of Efatè, for example, are under the influence of the Gospel; the other half have not been touched by it. What is the difference? Mr. McKenzie, the resident missionary, tells us that in respect of natural depravity the Efatèse are surpassed by none. They are inveterate cannibals, polygamists, intensely superstitious. Ever at war; there is no word in their language for forgiveness. Every wrong must be redressed by blood. Infanticide is an ordinary occurrence. Widows are strangled. Sons bury their fathers alive to be rid of them when they are old and helpless. They wear scarcely any clothes. They are indolent and sensual. "But, wherever Christianity has been introduced a wonderful improvement is seen. They come to the religious meetings decently clothed. There is a visible improvement in their huts. Family ties are respected. Family worship is observed, and there are many instances of a thorough

transformation of character." Dr. Steel, of Sydney, describes the Aneityumese as he saw them a few years ago,—“Their morals have undergone a great change. From the fierce cannibal of thirty years ago, to whose coast it was dangerous to approach, they have been transformed into a quiet, inoffensive people, living in the fear of God, at unity with each other, and amidst the usual temptations to fall, keeping up a consistent profession of faith in Christ.” On the 2nd of June, 1880, the Martyrs’ Memorial Church at Eromanga, was opened for worship. Usowo, the native convert who had laid the corner-stone, was present and led the devotions of a large assemblage in humble, fervent prayer. This man is a son of the murderer of John Williams! And this was the prayer of a South-Sea Islander at the close of a fellowship meeting,—“O God, we are about to go to our respective homes; let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes round. Rather let Thy truth be like the tatoo on our bodies—ineffacable till death.”

“Our converts *die* well,” is the laconic but significant remark of a successful missionary in China. “Our converts *give* well,” is the testimony of nearly all missionaries. Mr. Robertson, of Eromanga, says :—“Our native converts give quite as well in proportion to their ability as the more highly favoured Christians in our home churches.” The native Christians of Madagascar have given a million dollars during the past ten years for the spread of the

Gospel. There are converts in Japan so poor that when they change their residences they can carry all their possessions on their backs; and yet their contributions average \$8 per annum. Some of the Christians of Madura are said to live on less than \$6 a year, and yet give of their penury for the furtherance of the Gospel. Better than all, in innumerable instances converted heathens have given *themselves* and become eminently useful and successful as preachers, evangelists, and teachers. Only the other day, while the annual missionary meetings were in session at Rarotonga, word came of the massacre of ten native teachers in New Guinea. The people were deeply moved, but one man arose and said,—“Some of our friends have fallen in New Guinea by the hand of the heathen. It is well, because they died on the field of battle in the Master’s service. Their places must be filled up. Here am I; send me in the place of the dead.”

But, some one may say, looking at the commercial and lowest aspect of the subject,—“Do missions pay? Are the results commensurate with the sacrifice of life and the expenditure of labour and money involved?” This has been subjected to the test of arithmetical calculation, and here is the answer. In 1870, when the Sandwich Islands practically ceased to be a burden upon the American Board, it was found that there had been expended altogether \$1,220,000. The total number of members admitted into communion had been 55,300. This gives an expenditure of \$22.06 for each convert. Sum up the annual



expenditure of any of our city churches ; give them credit with the actual increase to their communion rolls, and see if the cost of each communicant be not, in the most favourable circumstances, much more. The congregation that is maintained at an annual expense of \$8,000—not an exaggerated figure—had need, at the same rate per member as that expended in the Sandwich Islands, to add *three hundred and sixty-three* members annually to its communion roll. The rulers of Madagascar discovered very early the “commercial” value of Christianity. Before the Gospel had reached their own hearts they could see that the reception of it by the common people increased their revenues, and for no higher reason, in the first place, did they invite the missionaries to come among them. The calculation has been made that every Protestant missionary in the South Seas creates, on an average, a trade of fifty thousand dollars per year. The Government of India for many years opposed the efforts of the missionaries on commercial grounds, but the truth has at last dawned upon the Foreign Office that the missionaries have done more for India than the War Department.

But, “how long must we wait,” say others, “for the solution of this missionary problem?” We cannot tell. God only knows how soon the Churches of Christendom shall awaken to a full sense of their duty and privilege in this matter. Almost everything depends upon that. Dr. Pierson, who has studied the question calmly and closely

for many years, has now come to the conclusion that the whole world *may* be evangelized within the next twenty years. In order to do that, he says,—“There must be ten thousand more missionaries and fifty millions of dollars annually must be put into the Lord’s treasury to furnish aids and appliances.” In the meantime, it is well to remember that “one day is with the Lord as a thousand years, and a thousand years as one day.” There is enough in the present outlook to inspire hope and enthusiasm.

It does seem as if Christianity had entered upon the third great Reformation—the era preëminently of missionary enterprise. As never before, the whole world is now open for the reception of the Gospel. Educational institutions are being established in every land. The amount of Christian literature distributed over the world is beyond calculation. The Bible, printed in two hundred and fifty different languages and dialects, has 150,000,000 copies in circulation, against 5,000,000 at the beginning of this century. The number of missionary societies is tenfold what it was eighty years ago, and the number of converts from heathenism nearly fiftyfold. The facilities for intercommunication by land and sea, the diffusion of the English language, the great changes which have taken place in the governmental policies of the nations, the co-operation of the missionaries in heathen countries, and the growing spirit of unity and Pauline “charity” in evangelical Churches, all point to the rapid spread of the Gospel. The results already achieved are but the first

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fruits of a work which, even upon the ordinary principles of human calculation, may be expected to go on with yearly increasing velocity: Nay, it must; for we take our stand upon the immutable promise,—“AS TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD.”—*Numbers* xiv. 21.





## CHAPTER II.

### MISSIONS IN INDIA.\*

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“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.”—*Isaiah* ii. 2.

**T**HE area of India is about 1,558,254 square miles, or half the size of the Dominion of Canada. From the northern extremity of the Punjab, to Cape Comorin in the south, it measures 1,830 miles. Its greatest breadth is about the same. Its population is estimated at from two hundred and forty to two hundred and fifty millions. The prevailing religions are Buddhism, Brahmanism, and Mohammedanism. The

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\* BROWN’S HISTORY OF MISSIONS ; 3 vols, 1864 ; \$12.00. LIFE OF ALEX. DUFF, D.D., by Rev. Dr. Smith ; 2 vols, 1879 ; Toronto, J. Campbell & Son ; \$5.00. MISSIONS OF AMERICAN BOARD, by Dr. R. Anderson ; Boston, 1874 ; \$1.50. THREE QUARTERS OF A CENTURY OF MISSIONARY EFFORTS IN BENGAL, a lecture by Rev. Dr. Jardine, of Brockville, Ont., formerly of Calcutta. HISTORY OF PROTESTANT MISSIONS IN INDIA, by Dr. M. A. Sherring ; N. Trübner & Co., London ; \$4.00. HISTORY OF THE MISSIONS OF THE FREE CHURCH OF SCOTLAND IN INDIA AND AFRICA, by Rev. Robert Hunter ; London, Nelson & Sons, 1873 ; \$1.75. IN INDIA, by Mrs. Murray Mitchell ; London, Nelson & Sons, 1876 ; \$1.50. HEROES OF THE MISSION FIELD, by Dr. W. P. Walsh, Bishop of Ossory ; London, Hodder & Stoughton, 1879 ; \$1.50

first contains many excellent moral precepts and maxims, but, practically, it is utterly powerless to beget wisdom or virtue. It is a religion of atheism. Its doctrines of merit teaches its devotees to believe in the transmigration of souls. "If any man sin," it tells him to build a pagoda or carve an idol. It threatens him with degradation into a soulless brute. It leaves him without hope and without God in the world. Brahmanism is idolatry in its most debasing forms. It has three hundred and thirty millions of gods, but no creed. Sun, moon, and stars are deified. Stocks and stones, or a lump of clay smeared with red paint, are converted into objects of superstitious reverence. The rites which it imposes are impure and sensual, and the effect produced upon the mind utterly debasing. Mohammedanism differs from the other two in that it is not idolatrous. It professes a reverence for the Supreme Being. But like all human systems of religion it is unsatisfactory. It does not meet the wants of the soul. It recognizes no divine mediator between God and man. Maintained by the sword, it exercises a cruel and despotic sway over the minds of its votaries. It is remorselessly intolerant and persecuting, deprives men of liberty, upholds slavery and polygamy, and degrades woman to the level of the brutes. It is one of the most powerful anti-Christian systems in the world, holding under its iron sway one hundred and seventy millions of the human race.

A tradition prevails that Christianity was first intro-



duced into India by St. Thomas the Apostle. However that may be, when the Portuguese arrived in India, A.D. 1500, they found a large body of professing Christians, with upwards of a hundred churches, who traced their history for thirteen hundred years through a succession of bishops to the Patriarch of Antioch. These Hindus resisted all attempts of the Portuguese priests to convert them to the Romish faith. "We are Christians," said they, "and do not worship idols." Some of them were seized and put to death as heretics. Their bishop, Mar Joseph, was sent a prisoner to Portugal, yielded subjection to the Pope and was sent back to India. Divisions soon afterwards arose among the people. The churches were scattered. After a time, the inquisition was established at Goa. Many were compelled to embrace the religion of Rome, though a remnant still remains, retaining their ancient rites, liturgy and ministry, and are known by their former name—"The Syrian Christians of Malabar."

In 1542 the famous Francis Xavier arrived at Goa, at that time the Portuguese seat of Government in India. He was born of a noble family in Navarre, in 1506, was a friend and coadjutor of Loyola, and was one of the earliest members of the Society of Jesuits, and a man of genuine piety and extraordinary zeal and devotion. To the warning that he would certainly lose his life if he went to heathen lands, Xavier replied,—“That is an honour to which such a sinner as I am may not aspire; but this I will say, that whatever form of torture or death

awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." In Travancore, he baptized 10,000 heathens in a single month. He visited Ceylon, where he found 20,000 Syro-Christians, and baptized 40,000 natives. In the capital of Japan he baptized 3,000. He died in the island of Sancian, near China, just ten years after his arrival in India, and was buried with great honours at Goa. It is said that there are now about a million of Roman Catholics in India. Many of the priests are natives, but most of their "converts" are ignorant of the Word of God, no part of the Bible having ever been published by the missionaries of that Church in any of the languages of India.

To the Danish Lutheran Church belongs the honour of having been the first to plant Protestant missions in India. Dr. Mullens says of their early missionaries,—“They were the first to find out what Hinduism really is; the first to oppose caste; the first to meet the difficulties by which the work in India is beset. They lived not in the days of missionary reports and platform speeches. No magazines chronicled their difficulties or sought sympathy on their behalf. Scarcely a man of them ever returned to Europe. They came to India young; in India they lived; in India they died. They lived in an age of gross indulgence, and fought manfully to the last. Honour to their memory!” During the first hundred years they sent out fifty missionaries, and their converts amounted to more than 50,000. Ziegenbald and Plutchau were the pioneers

of this noble band. They embarked in 1705. The successes which attended their first efforts were speedily followed by bonds and imprisonment. After three years, Grundler, another famed missionary, joined them, and laboured for eleven years with great zeal. By 1711 they had the New Testament translated into Tamil. Numerous conversions took place, and so great was the interest excited in their work in Britain, that the Society for the Propagation of the Gospel took them under its wing, and George I. addressed a letter to the missionaries in acknowledgment of their eminent services,—“not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because that in this our Kingdom such a laudable zeal for the promotion of the Gospel prevails.” Ziegenbald died in 1719. But the work was carried on by Schultze and Dahl and other faithful men. In 1726, the mission numbered 678 converts. In 1733, the first native pastor was ordained.

Christian Frederick Schwartz was ordained by the Danish Lutheran Church, at Copenhagen, in 1749. In July, 1750, he arrived at Tranquibar under the patronage of the S. P. G. Society. Four months later, he preached his first sermon in the Tamil language. In 1766 he removed to Trichinopoly, where he was appointed chaplain, and where a church was erected for him, seated for 2,000 persons. The Government of Madras gave him a salary of £100 a year, the whole of which he devoted to the



erection of a mission-house and school-room, and for the relief of the poor. In 1769 he was introduced to the Rajah of Tangore, who held frequent conversations with him on religious subjects, and before his death committed to him the education of his adopted son and successor. The Madras Government appointed him a private embassy to Hyder Ali, who also was delighted with the missionary and presented him with a sum of money to defray his travelling expenses, but which he used for founding an orphanage at Tangore. After forty-eight years of self-denying labours, he died, 13th February, 1798, full of years and honours. His success was perhaps greater than that of any other Protestant missionary in India before him, or even since his time. By his Christian example, as well as by his preaching, he became instrumental in the conversion of 10,000 natives from idolatry. His great influence drew him into politics, but no public man has ever won more universal esteem and reverence. "Mohammedans and Hindus vied with his converts and countrymen in extolling his virtues and deploring his decease." The Rajah erected a monument in the mission church in which he is represented as grasping the hand of the dying missionary and receiving his benediction. The East India Company also erected a splendid monument to his memory at Madras.

At this point may be noticed some of the hindrances to the spread of Christianity in India. One of the most formidable is the division of the people into *castes*, by

which the station of each individual is unalterably fixed. By this system all motives to exertion and improvement are extinguished among Hindus. A stupid contentment takes the place of enterprise. For a Hindu to lose caste, means that no one may eat with him. No one will marry into his family. His wife and children, even, disown him. He is disgraced for ever; and, to embrace Christianity is to lose caste. The Hindu is a fatalist. He believes that the fate of every man is written on his forehead; that all sin is predetermined, and therefore cannot be avoided. This produces the utmost indifference as to futurity. Hereditary veneration for a system believed to have existed for hundreds of thousands of years is another barrier very difficult to overcome. Then there is the difficulty which meets missionaries in all heathen countries, that of language; but in India there are 243 spoken and written languages, and 296 dialects of these, which have to be mastered before those who use them can do much good. To these must be added another difficulty, incredible though it may seem, namely, that up to the year 1813 missionary efforts in India were treated with pronounced hostility by the East India Company, ostensibly on the ground that interference with the religious rites of the natives would conduce to create a spirit of disloyalty to the Government, but in reality because it was supposed to be inimical to the interests of trade and commerce.

The year 1793 was an important one in the history of

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Indian Missions. In that year Dr. Thomas, a medical man who had previously practised in India, and the Rev. William Carey, an enthusiastic young minister, arrived in Calcutta, the first agents of the Baptist Missionary Society then newly formed. Thomas, from his luxurious habits, was not well suited for the practical work of a missionary, but his influence with the Government, his knowledge of the country, and his genuine goodness of heart, rendered him in many ways serviceable to the cause. Carey, on the other hand, threw his whole soul into the work at the very outset, though, to the disgrace of the Government, the greatest difficulty was found in establishing a mission. They were forced to leave Calcutta, but obtained permission to commence a mission at Serampore, a Danish Station on the Hugli, a few miles above the capital. Here a church, a school, and a printing press were established, and Serampore in course of time became an important centre of education and literature. In 1799 the mission was strengthened by the arrival of Messrs. Ward, Marshman, Brunsdon, and Grant. In 1801 the New Testament in Bengali, translated by Carey, issued from the mission press. Soon after this Carey was appointed Professor of Oriental languages in the College of Fort William, founded by the Marquis of Wellesley. Thenceforth his life was chiefly devoted to literary work, the most important of which was the translation of the Bible into no less than *twenty-four* different dialects, all edited by himself. Carey died at Serampore in 1834,

aged seventy-three, in the forty-first year of his mission in India. Despite the ridicule heaped upon "the consecrated cobbler" and his associates, the Word of God grew and prevailed, and the name of William Carey will be held in grateful remembrance when his detractors are forgotten. As for the society he represented, its subsequent career in India and elsewhere has been highly honourable and successful. The American Baptists established a mission at Nellore in 1840. In 1871 their converts numbered 5,400; they had sixty-four preachers and teachers. They have lately had great success among the Telugus. At one point, Ongole, Mr. Clough reports that more than 5,000 were received in three weeks. "In three months 9,147 were baptised, and the work is still progressing."

But we are slightly anticipating the order of events in India. On the 6th of February, 1812, the then newly-formed American Board of Missions ordained five missionaries and designated them to Calcutta. These were Messrs. Hall, Judson, Newell, Nott, and Rice. Their departure produced a great effect on the Christian community in America. They received a hearty welcome from Carey and his companions, but the East India Government no sooner heard of their arrival than they ordered them to leave the country. Where to go, they knew not. Judson and Newell managed with difficulty to escape to the Isle of France (Mauritius). The others eventually reached Bombay. Judson soon after this



joined the Baptist Church and founded a mission at Rangoon, in the Burman Empire. Rice also joined the Baptists, and returned to America to report the state of affairs and to enlist the Baptist Churches in Foreign Missions, which he succeeded in doing. This missionary band was indeed broken up, but in the providence of God it was overruled for good. How it came about we have not room to tell, but a new era was at hand. Wilberforce and a few other noble men took a determined stand in the British House of Commons, the result of which was that the restrictions against sending missionaries to India were rescinded on the 13th July, 1813, by a vote of fifty-four against twenty-one. Shortly after, the American Board began their mission to the Mahrattas in the presidency of Bombay, and they have carried it on with much success ever since. A church was erected in Bombay in 1822. Schools were opened, and a printing establishment set on foot, which became one of the most complete in India. The Bible was printed and circulated in the Mahratta language, spoken by twelve millions of people. Hall died of cholera in 1822, but a new band of missionaries was sent out in 1827, another in 1829, and from time to time fresh relays. Some fifty American missionaries in all have gone to this field. The next mission of the American Board was in Ceylon, in 1815, where nearly eighty missionaries have since laboured.

In 1814 Dr. Middleton was appointed the first Bishop of Calcutta. At the same time Dr. Bryce was appointed

the first Scottish chaplain in that city. The former founded a college for the education of native missionaries ; the latter founded the first Presbyterian church there. From that time the history of missionary effort in India has been one of almost uninterrupted progress. Bishop Heber succeeded Middleton in 1825. "His career was one track of light, the admiration of Britain and India." To him we are indebted for the missionary hymn—"From Greenland's Icy Mountains," written long before he ever set foot on the "coral strand." He died in his bath at Trichinopoly, 3rd April, 1826. The S. P. G. Society, under whose auspices these prelates went to India, had long before adopted some of the Danish Missions and also established others of their own. The Church Missionary Society, representing the evangelical party in the Church of England, has been singularly successful in India. Its first mission was established in Calcutta in 1815, and now its stations are spread over all the north-western provinces. Its greatest results, however, have been achieved in the southern district of Tinnevely, formerly a branch of the Tranquibar Danish Mission, to which Messrs. Rhenius and Schmidt were sent in 1820. Through their agency numerous schools and churches were built, and thousands of converts gathered into the fold. But the most recent accounts from Tinnevely cast into the shade the records of previous results. A year ago it was reported that within nine months 16,000 natives had sent in their names to Bishop Cald-

well and placed themselves under instruction for Christian baptism. These two societies have together 131 stations in India, 143 European and 104 native ordained ministers, 759 lay preachers, 1,100 congregations, and 23,700 communicants.

The Wesleyan Missionary Society commenced work in Madras in 1816, and in the Bangalore district in 1821. It has forty missionaries and assistant missionaries, 1,174 members in full standing, and 9,000 pupils in its schools. In Ceylon it is still more largely represented, having sixty-two missionaries, 2,659 members, and 12,537 scholars. The Congregationalists, through the London Missionary Society, sent out three missionaries to India in 1804. Others followed from time to time, and established numerous stations in different parts of the country. In 1836 they founded an important educational institution at Bhurampore, near Calcutta. The fruits of their labours now appear in the formation of upwards of 359 congregations, comprising 50,000 native Christians.

We come now to speak of the Presbyterian Missions, which constitute an important factor in the evangelization of India, for the Scotch, English, Irish, and American Churches in nearly all their various branches are here represented. In 1822 the Scottish Missionary Society sent out its first four missionaries, who commenced their labours at Bankot, sixty miles south of Bombay. Among these was Dr. John Wilson, one of the most distinguished

of all the Indian missionaries. He selected Bombay as the seat of the mission with which his name was ever afterwards identified. There he and his colleagues, notably Robert Nisbet, James Mitchell, and Dr. Murray Mitchell, founded a noble mission and an educational institution similar to that at Calcutta. In 1829, Alexander Duff, "glowing with the zeal of a primitive apostle," sailed for Calcutta—the first missionary of the Church of Scotland. He reached his destination on the 27th of May, 1830, after an eventful voyage of five and a half months. The object more immediately contemplated at that time was the establishment of a collegiate institution, which should confer the highest education on native youths. Duff immediately entered upon his work with enthusiasm by visiting all the existing schools and stations in the vicinity of Calcutta, with the view of profiting by the experience of others. He consulted the aged Carey, who was both a scholar and a practical missionary of nearly fifty years' standing, and was by him confirmed in his purpose to establish his college in Calcutta, and to make the English language the basis of teaching. He began with five pupils, but before long he had five hundred; in 1843 the number of students and pupils was more than a thousand. In 1837 the Rev. John Anderson founded the South India Mission at Madras, assisted by Mr. Johnston and Mr. Braidwood. This also became an important centre of operations, and the seat of a vigorous Christian institution from which native preachers and



teachers were sent out to the neighbouring towns and districts.

Such were the three central missions of the Church of Scotland in India at the time of the disruption in 1843. The one missionary had in fourteen years increased to fourteen, with thousands of attached pupils and students, a large number of converts, and several catechists about to be ordained. The next year every one of the fourteen missionaries joined the Free Church, and the strange spectacle was presented of three large and well-furnished colleges deprived by a single blow of their whole staff of professors, and three staffs of professors deprived of their splendid college buildings, their libraries, scientific apparatus, and scholarships. From this point the histories of the Church of Scotland and the Free Church Missions in India run parallel, and both have been remarkably successful. In 1846 the Church of Scotland's Institution at Calcutta was re-opened and carried on by Rev. James Ogilvie, a man of less sanguine temperament than Dr. Duff, but of high mental culture, and who devoted himself with great earnestness to the task of preparing native converts for the work of the ministry. About the same time Dr. J. C. Herdman, now of Melrose, was placed at the head of the Bombay Mission. In the beginning of 1871, upon the death of Dr. Ogilvie, the Rev. Dr. Jardine, a Canadian by birth, at that time on the Mission Staff at Bombay, was appointed Principal of the Calcutta Institution, in which capacity he acted for six years. Besides

maintaining a full staff of teachers in its three institutions at Calcutta, Bombay, and Madras, the Church of Scotland has central stations at Poona, Sealcote, Goojrat and Wazeeribad, Darjeeling, and Chumba, all well equipped with schools, churches, orphanages and printing establishments. It has twenty ordained ministers and principals of Colleges, five ordained native pastors, together with a large number of licentiates, catechists, and assistants.

The Free Church missionaries, though greatly inconvenienced by the loss of the buildings erected through their instrumentality, carried on their work with unbroken continuity in native palaces and such other buildings as they could rent, until their new colleges were built. At the present time the Free Church has four centres of operations in India—Calcutta, Bombay, Madras, and Nagpore. Connected with these are thirty-one stations and forty missionaries, of whom twenty-one are ordained Scottish ministers and professors, three are medical graduates, eight ordained native pastors, and eight native licentiates. This staff directs 208 Christian workers, who again are assisted by 234 secular teachers. There are twenty-eight congregations and 3,500 communicants. The United Presbyterian Church occupies eight stations in Rajpootna, with eight ordained missionaries, four medical missionaries, thirty native evangelists, 103 native schoolmasters, and 3,234 pupils. The Irish Presbyterians have five prosperous stations in Guzerat.

The English Presbyterians have a medical missionary, Dr. Morrison, and a staff of assistants at Rampore Baulah, about 200 miles above Calcutta. The American Presbyterian Board commenced its first mission in 1834, at Lodiana, in the Punjab. It has now twenty principal stations, 110 native preachers and teachers, of whom fourteen are ordained, 800 communicants, and 8,000 pupils. The United Presbyterians of America began mission work at Sealcote, in 1855, and have now six ordained missionaries and 1,014 pupils in their schools.

The Gossner Missionary Society takes its name from "Papa Gossner," pastor of Berlin, a man of singular faith and devotion, who undertook a mission to India at his own instance when he was seventy years of age. He educated four young men and sent them out to labour among the aboriginal tribes north of Calcutta, in 1845. For five years they laboured without making a single convert. In 1850 four natives were baptized. In 1857 nine hundred had been baptized. During the mutiny which followed, the converts were persecuted and driven from their homes. Their chapels were destroyed and their property confiscated. They fled to the jungles and mountains. Not one apostatized. When these calamities were overpassed, like the Waldenses of old, they emerged from their hiding-places, rebuilt their huts and chapels, and resumed their work. In 1863 the converts numbered more than 3,000. They became divided in 1869, when a number of them joined the mission of the S. P. G. So-

ciety, but since that time both branches have received large accessions from the heathen, and now the results from *one man's effort* in India are seen in a Christian Church having upwards of a hundred native ministers and 20,000 adherents.

The mission of the Presbyterian Church in Canada dates from 1876, when the Rev. James Fraser Campbell, of Halifax, N.S., was sent to Madras. Shortly afterwards a mission was established at Indore, in Central India, the capital of the Mahratta chieftain, known by the name of Holkar. There, and in the neighbouring town of Mhow, the work has been carried on with encouraging results. The present staff consists of three ordained missionaries, with their wives, and three other Canadian ladies.

One of the most important developments of missionary effort in India remains to be noticed, namely, the attempts which have been made to enlighten and elevate the female portion of Hindu society. Until recently, female education was almost unknown in India. The social condition of woman in India has made this a very difficult matter. Schools, indeed, had been established for girls by all the different Churches, but the customs of the Hindus require that as soon as a girl is married she must be withdrawn from school and immured for the remainder of her life in the seclusion of the "Zenana;" and they are generally married when eight or nine years of age. The Zenana, or "the house of the women," is a gloomy, meanly furnished apartment attached to the



establishment of every Hindu. It is not to be inferred that the Hindu is a polygamist. If he has more wives than one his case is exceptional. The occupants of the Zenana, besides his own wife, are the wives of his sons, and his sons' sons' wives, for when a Hindu marries he rarely sets up house for himself, but brings his wife to his father's Zenana, where you may find the female portion of several generations living together in this melancholy fashion. Until recently, these Zenanas have been rigidly closed against all efforts for the mental and spiritual benefit of their unfortunate inmates. Now, however, all this is being changed. Many of them have been opened to the visits of Christian ladies who desire to introduce the light of the Gospel into their darkness, and wonderful has been the success that has already attended such visits. "The desire on the part of fathers and husbands to obtain education for their daughters and wives is shown not only by their willing consent that they should be instructed, but by their often providing suitable accommodation, such as schools and houses, for the teachers; whilst the solicitations of the women themselves for teachers are more numerous than can be complied with." The different missionary societies were not slow to avail themselves of the opportunities afforded them by the opening of the Zenanas. Foremost in prosecuting this branch of female missionary work has been the Ladies' Association of the Scottish Churches. The Church Missionary Society, and the

American Presbyterians, and the Canadian missionaries as well, have entered into this new field with great zeal and with encouraging results. In Calcutta alone, Miss Pigot reports under instruction the members of 114 Zenanas.

The Rev. Narayan Sheshadri, one of the first educated Brahmans who joined the Church of Western India, was ordained a missionary of the Free Church of Scotland in 1854, and has proved a most devoted and successful evangelist among his countrymen. He has the superintendence of two principal stations, one at Indapur, eighty-four miles south-east of Poona, the other at Jalna, about 400 miles north-east from Bombay. The latter presents some features of special interest. An application having been made to the Prime Minister of the Mohammedan Nizam of Hyderabad for a site on which to erect a village for the Hindu outcasts who had become Christians, a piece of land was conceded, rent free, for twenty-five years. Here, under the protection of a British cantonment, Mr. Sheshadri has laid out a neat village, to which he has given the name of "Bethel." "As yet," he says, "it is still in its infancy, but we hope, as it grows older, and literally becomes what its name implies, 'The House of God,' it will become a grand centre of evangelistic operations." A substantial church has been erected, and everything about the place begins to have the look of a flourishing settlement. In connection with these stations there is a numerous staff of native assistants, male and



female. In regard to the prospect of ultimate success Mr. Sheshadri is very hopeful. "We believe," he says, "that sooner or later the multitudinous races of our fatherland will be brought over to the fold of Christ. Idolatry, with all its horrid superstitions, seems to be losing its hold on the people very fast. Places where thousands and millions used annually to resort are year by year losing their importance in the estimation of the people. Christian truth is challenging assent and acquiescence everywhere as a system much purer than any time-honoured system of religion in the land."

It was not to have been expected that the missionaries and their converts should escape the horrors of the mutiny in 1857. But the steadfastness of the natives in that trying ordeal was remarkable. Twenty-one of the missionaries and eleven native catechists, together with their wives and families, were murdered at that time. They suffered, however, not so much on account of their religious views, as that the natives identified them with the governing class, and because they were in exposed places and had the courage to remain at their posts. When Dr. Duff arrived at Calcutta, there were only 27,000 native Protestant Christians in the whole of India, Ceylon, and Burmah, and these were the result of a century's evangelizing. At the time of the mutiny, the number was estimated at 150,000. "Since the mutiny, and because of the mutiny, the Church of India has be-

come half a million strong." The Protestant Missions\* are now carried on by thirty-five societies, who employ 606 foreign missionaries, of whom 550 are ordained. They occupy 552 principal stations, and 2,500 subordinate stations. The mission presses are twenty-five in number. In ten years from 1852-62 they issued 1,634,940 copies of the Scriptures. In 1872 the number of native communicants was 78,494, and of adherents 318,363. The report concludes with these words:—"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

There are many other Christian agencies in India which we have not room to mention, but perhaps enough has been said to give a general idea of the forces that are slowly but certainly sapping the foundations of those ancient systems of idolatry and superstition that have so long blinded and held in bondage the people of Hindustan. It is often said that these systems are already "tottering to their fall." That the people's faith in them has been greatly weakened is undoubtedly true. That the

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\*From the Government Report for 1871-72, printed by order of the House of Commons in 1873.

influence of heathenism is on the wane is certain. But those who are best qualified to express an opinion on the subject seem to be agreed that great as is the work that has already been accomplished, relatively to the mass of heathenism operated upon, it has been as yet, chiefly, preparatory work. The conversion of India must, under the Divine blessing, be looked for at the hands of a native ministry, and the efforts of half a century to educate native pastors have not been so satisfactory as could be desired. It is true that each of the Churches can point to native ministers of great ability, piety, and zeal—such men as Narayan Sheshadri, Krishna Mohun Bannerjee, LL. D., Chuckerbutty, David Jacob and others, but, in proportion to the students who have passed through a course of collegiate training, the number who have heartily embraced Christianity is small. On this subject Dr. Jardine says :—"I believe that the young men who attend the higher classes in these institutions are as well instructed in the great facts and doctrines of Christianity as are the young persons who form the highest classes in our Sunday-schools and Bible-classes in Scotland. But, still, it must be admitted that the majority of native students do not leave the missionary institution with sympathy for the Christian religion. The power of national prejudice is very great ; the social impediments in the way of becoming Christians are still enormous ; the conservative elements in Hindu society, and especially in the female portion of it, are stronger than anything

which we are acquainted with in our country ; and the greatest result which the secular education of the Government College is producing is, unquestionably, a widespread scepticism. Belief in the fables and myths of the Hindu religions is becoming overthrown amongst the younger generations, while no other system of religious truth has taken their place."





### CHAPTER III.

## MISSIONS IN AFRICA.\*

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“Ethiopia shall soon stretch out her hands unto God.”—*Psalms* lxxviii. 31.

**T**HE “Dark Continent,” “The Missionaries’ Grave!” “The Land of pestilential fevers, of wild beasts and wilder men!!” such are the uninviting epithets applied to the great continent which occupies nearly one-third of the habitable globe, and towards which the eyes of Christendom are now turning with intense interest, hope and expectation. Until very recently, little or nothing was known of the interior of Africa, except that it was rich in gold, and ivory, and apes, and *slaves*. In quest of these, the nations of the earth have long since made themselves familiar with the outline

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\*SOUTH AFRICA AND ITS MISSION FIELDS, by Rev. J. E. Carlyle, late Presbyterian minister at Natal; London, 1878; \$2.00. FIFTY YEARS OF FOREIGN MISSIONS, by Rev. George Smith, LL.D., Secretary of the Free Church Foreign Mission Board; Edinburgh, 1879. HEROINES OF THE MISSION FIELD, by Mrs. E. M. Pitman; Cassells, Petter, Galpin & Co., London and New York, 1880; \$2.00. DAVID LIVINGSTONE, by Louise S. Houghton, Philadelphia Pres. Board, 1882; \$1.25. RIVERS OF WATER IN A DRY PLACE, by Rev. Dr. Moffat; Philadelphia Pres. Board, 1880; \$1.00. MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA, by David Livingstone; London, Murray, 1858.



of its sea-board, and fringed its entire vast circumference with colonies. But the discovery that the Kaffir, and the Hottentot, and even the savage Bushmen have souls, capable of understanding and receiving Christianity, and of being elevated by it, this is a discovery which was reserved for the nineteenth century, and the importance of which is only now being fully recognized and appreciated. David Livingstone was mistaken in many of his geographical theories. He planted no missions. He did not live to see the results of his arduous labours. In these respects he was a failure. But it is to Livingstone the world is mainly indebted for the knowledge of the fact that the interior of Africa is not a desert, but a land of enormous possibilities. Speke, and Grant, and Baker, and Cameron, and Stanley might never have seen Africa but for Livingstone. To him we owe it that the *slave-trade* in its most revolting form has been almost totally suppressed, and to him very largely is due the increased interest in African missions manifested at the present time by all the Churches.

It is difficult to realize the vastness of this field for missionary enterprise. Extending from 35° N. to 35° S. latitude, and from 20° to 50° S. longitude, it is nearly 5,000 miles long, and of equal breadth at the widest points. It is eight times the size of India! although the latter has a larger population. So numerous are the Christian agencies now at work, it is impossible for us to do more than give a very brief outline of the rise and progress of



Protestant missions in Africa. The Moravian Brethren seem to have been the first to occupy this field for Christ. In 1737, George Schmidt, one of their number, sailed from Holland for the Cape of Good Hope. Though opposed and persecuted by both the government of the colony and the native chiefs, he persevered and ultimately succeeded in establishing a mission at Genadenthal, 120 miles north of the Cape. Here he laboured for nine years, and gathered together a little company of converts numbering forty-seven families. He then returned to Holland to induce others to join him. But, for some unexplained reason, he was not allowed to return. And George Schmidt, "whom the annals of missions have enrolled for ever among their illustrious names," passed the remainder of his days as a poor day-labourer in Germany, with his heart in that southern land which he was never to see again. Not until 1792 did the Brethren obtain permission to resume their work in Africa. In that year three humble artisans were sent to the same place. They found parts of the walls of Schmidt's house still remaining, and among the first to welcome them was a poor blind woman, an aged pupil and convert of Schmidt's, bringing with her the old treasured Testament which he had given her fifty years before! From Genadenthal the sound of the Gospel gradually spread to the regions around. It became a centre of light in that dark corner of the earth. More missionaries were sent out. Other stations were opened, and now the Brethren

have forty-three missionaries, 200 native helpers, 1,869 communicants, and, altogether, 8,390 adults and children under their pastoral care in South Africa. They have also numerous schools and colleges in successful operation.

In 1799 the first four missionaries of the London Missionary Society (Congregational) arrived at the Cape. Of these the most remarkable was Dr. Vanderkemp, one of the most illustrious missionaries of modern times, who for many years endured great hardships in proclaiming the message of salvation to "his beloved Hottentots." Other missionaries of this Society, and among them men of great ability, followed Vanderkemp. We need only mention Dr. Philip, who did so much to inspire continental Christians with a zeal for missions; and Robert Moffat, who after forty years spent among the Bechuanas, still lives to tell the story of his conquests, and to electrify others with his poetic oratory; and Livingstone, the noblest of them all. This Society has now some twenty principal stations, with fifty-two branches, including the Tanganyika mission in Central Africa. They have 25 English missionaries, 113 native preachers, 4,615 communicants, and 24,022 adherents; 42 schools, and 2,052 scholars. They occupy the east coast, from the Cape northwards to Abyssinia. One of their chief stations, however, is at Kuruman, in the interior, 750 miles due north from the Cape, founded by Hamilton and Moffat in 1817. It was to this place that Livingstone proceeded in

a bullock cart, in 1840, and here he found to his astonishment a shapely mission house and church, a well-stocked garden, a printing press, and other evidences of civilization. Here, too, he found his wife, Mary Moffat, who shared with him many of his subsequent adventures, who fell a victim to the terrible fever of the country, and was buried beneath a great baobab tree on the banks of the Zambesi, on the 27th April, 1864.

- 3 • The Dutch Reformed Church is another of the early agents in the South African mission cause. Its centre is at the Cape, but its operations extend as far as Natal and the Transvaal. Besides the colonial adherents, numbering 238,863, there are some 26,000 of the aborigines under instruction, including 4,500 communicants. An important place must also be assigned to the Methodist Missionary Society, which sent Mr. Barnabas Shaw as its first missionary to the Cape, in 1815. Not being allowed to exercise his ministry there, Mr. Shaw proceeded to the great Namaqua-land, on the west coast, about 500 miles north of the Cape, where he succeeded in establishing a flourishing mission, as well as others in Kaffraria, and the Bechuana country. The circuits of this Society now present an unbroken chain of coast stations from the Cape to Zululand. They are also largely represented in the Orange Free State and the Transvaal. Altogether they have 240 chapels, 102 missionaries and assistants, 17,233 members, and 83,602 adherents, 198 schools, with 11,552 scholars: of these, 28,000 adherents and 5,500 mem-

bers are native converts, the remainder being colonists of European extraction.

We come now to speak of the missions of the Church of England conducted by its two great societies, (1) The Society for the Propagation of the Gospel in Foreign Parts, instituted in 1701 ; (2) The Church Missionary Society<sup>5</sup> formed in 1799. Both of these are extensively engaged in prosecuting evangelistic work. The latter was the earlier to break ground. Its attention was first given to Abyssinia, in 1829, when Messrs. Gobat and Kugler, were sent to Gondar, the capital of the country. Although they met with a favourable reception from the native princes, they soon found themselves surrounded with difficulties. Mr. Kugler died the following year, and, owing to the disturbed state of the country by tribal wars, Mr. Gobat soon after left and returned to Egypt. He came back again, however, in 1834, accompanied by Mr. Isenberg, and by their joint labours the New Testament was translated into the Abyssinian language. Beyond this little progress was made. In 1846, Mr. Gobat was appointed Bishop of Jerusalem by the King of Prussia, and for thirty years his name was a household word with Christian people of all nations who visited the Holy City. In the meantime another, whose name was to be added to the long list of illustrious missionaries, espoused the cause in Abyssinia under the auspices of the Church Society. This was Mr. Krapf, who along with Mr. Isenberg revived the mission on the north-east coast. Although



very unfruitful in other respects, the mission was successful in translating the Scriptures and giving the country a very useful literature in its own language. The S. P. G. Society was comparatively late in entering into the field. Its oldest station is Stellenbosch, founded in 1838. Its first bishop, Dr. Gray, was one "who left his mark upon South Africa as one of the ablest, most energetic, and devoted Christian ministers." From the period of his arrival the stations of the Society have continued to increase rapidly. It has now six dioceses and 100 missionaries in the field, ministering to 50,000 adherents, of whom 16,000 are natives. It has a number of schools and colleges, among which the higher Kaffir Institution at Grahamstown is of a very efficient character.

The Presbyterian Missions in South Africa, though less extensive than some of those that have been named, must not be overlooked. They were first established in Kaffraria by the Glasgow Missionary Society, which, like the London Missionary Society, was intended to represent Scottish Christians irrespective of their different sects and Churches. Its division, in 1837, into two societies did not originate with the missionaries, but followed as a necessity from the bitter controversies that arose in the home Churches. The first Presbyterian missionaries were Messrs. W. R. Thomson and J. Bennie, in 1821. In 1823 the Rev. John Ross began those long and faithful services to the Church of Africa which ceased not with the death of that venerable missionary in 1878, but are still per-

petuated through his sons, the Revs. Bryce and Richard Ross. In 1844 the Glasgow Society was formally dissolved and its stations in Kaffraria placed under the management of the Free Church of Scotland. In 1847 the other stations were in like manner transferred to the oversight of the United Presbyterian Church. Frequent outbreaks between hostile tribes has greatly impeded mission work in this part of Africa, and the late Kaffir war was specially disastrous to the United Presbyterian missions. But, though their mission stations have been destroyed, and their converts scattered many a time, the work is still carried on bravely. There are at present in this field nine European missionaries, twenty-four native evangelists, and eighteen teachers. The number of principal stations is ten, and of out-stations twenty-four. There are 1,038 communicants, 2,485 attending services, and 683 week-day scholars.

In the division of territory to which allusion has been made the Free Church fell heir to the old mission station of Lovedale, some 700 miles north-east of Capetown, and seventy miles inland from Algoa Bay. This has ever since been the headquarters of their mission. Here has grown up, under the direction of Dr. Duff, and the supervision of Dr. Stewart, the greatest industrial and educational college in South Africa, attended by between four and five hundred pupils and students, and fully equipped with teachers and professors in the higher departments of arts and theology. This mission held its jubilee in



1871, amid great rejoicings and thanksgivings to God on the part of 2,000 natives and 1,000 Europeans. The one station of Kaffir huts has grown into seven great evangelistic centres, with thirty-two out-stations under the oversight of eleven ordained missionaries, of whom two are Kaffirs, Messrs. M. Mzimba and E. Makiwane, who are pastors of large congregations. Besides these, the Free Church has three mission stations in Zululand, under three ordained missionaries who have already brought over 500 Zulus to the Church of Christ. Adding the communicants in Natal to those in Kaffraria, the total is about 2,000. The number taught in the schools is about 2,500. On the occasion of his visit to England in 1857-8, Livingstone succeeded in arousing public attention to the claims of Africa. In 1861 Bishop Mackenzie arrived at the mouth of the Zambesi to take charge of the new Oxford and Cambridge Universities' mission. With him came six Englishmen, and five coloured men from the Cape. But soon there followed a chapter of terrible disasters. The good Bishop got entangled in the dismal slavery broils, in attempting to quell which he contracted fever, sank rapidly, and died in a native hut on the edge of a dark forest. There he was buried. His faithful attendant read over his grave the solemn liturgy—"earth to earth," etc. In a few more days he too was buried. Then another and another was cut down, and in 1862 the mission was at an end. It has since been revived, and has its headquarters at

Zanzibar, with a staff of twelve missionaries, and as many assistants.

This disaster delayed, but did not arrest, action in Scotland. The subject had taken firm hold of Livingstone's countrymen. Shortly after Livingstone's funeral in 1874 Dr. Stewart brought the subject before the General Assembly of the Free Church with such earnestness and power that the project was immediately taken up. A committee was appointed. Meetings were held in the principal towns of Scotland. £10,000 were asked for. The money was quickly furnished. Livingstonia was adopted as the name of the memorial mission, and the southern end of Lake Nyassa selected as its site. On the 24th May, 1875, the expedition sailed from London under the command of Lieutenant E. D. Young, R.N., and arrived at its destination in the month of October. It consisted of eight Europeans. Strange to say, there was not a clergyman in the party. One of the finest features about this mission is the mutual good faith and feeling which have existed since its inception betwixt the Free Church, the Established Church of Scotland, and the United Presbyterian Church in regard to the scheme. They coöperated in the most exemplary manner, and still coöperate, though each has its separate and distinct mission. It is further noticeable that Dr. Laws, who is now at the head of the mission, was *lent* to the Free Church, and is paid by the United Presbyterian Church for this special service, and has proved an invaluable

assistant. It is too soon to look for *statistics* from this mission, but it is no small thing to be able to say that 2,400 natives have already placed themselves under its protection, and therefore, to some extent, under its salutary influences. All went well in Livingstonia until, alas! the man above all others on whom the hopes of the mission centred in 1876, the Rev. Dr. Black, a young man of great promise who was sent out to take charge of it, was stricken down with fever and died. His last words were: "Africa must not be given up, though it should cost thousands of lives." The companion mission of "Blantyre" was established by the Church of Scotland in 1876. The site selected was in the Highlands of the district, 200 miles from Livingstonia, where the soil is good and the climate salubrious. The pioneers of this expedition also were all skilled artisans. Villages have grown up at both places. Schools have been established. Farms and gardens have been laid out and cultivated, and the precious seed of the Word is being sown in the hearts of the natives. While exploring a new route for the central station of the London Missionary Society at Ujiji, on Lake Tanganyika, 600 miles north of Livingstonia, the lamented Dr. Mullens recently met his death, and Christian missions have been deprived of one of the most indefatigable and successful promoters of the cause who ever lived.

The missions on the west coast of Africa, north of the equator, extend from the mouth of the Senegal to the

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Gaboon, including Senegambia, Liberia, Sierra Leone, the Gold Coast, Dahomey, and Lower Guinea. The most northern part is occupied by the Paris Evangelical Society. South of this the English Wesleyans and the Church Missionary Society have each flourishing missions with fifty-two ministers, 14,000 members, and 7,500 scholars. Liberia, which has a coast line of 600 miles, is occupied chiefly by American missionaries—Presbyterians, Episcopalians, Methodists and Baptists, who together claim 4,000 native communicants. Along the Gold Coast, and in Ashantee, the number of communicants is said to be nearly 14,000. This is the scene of the celebrated native Bishop Crowther's labours. Still farther south we come upon the old Calabar Mission of the United Presbyterian Church of Scotland, founded by Mr. Waddell in 1846, and where that Church has now five missionary labourers. Last of all, we reach the Gaboon, and the field well occupied by the American Presbyterian Board, to which the heroic Albert Bushnell recently returned, to fill another missionary's grave.

9 The Rhenish Missionary Society, which celebrated its jubilee in August, 1878, also occupies a distinguished position in the history of South African Missions. It was founded at Barmen, Prussia, in 1828, and deliberately chose for its first field of labour that part of Africa which is perhaps the most uninviting of any on the continent on account of its sterility and the degraded condition of its inhabitants. But that was a great day



in Barmen, in 1829, when its four missionaries were solemnly ordained and designated to labour in the Cape Colony. They were soon followed by others, and numerous stations were formed by them, so that now their missionaries are found among the Hottentots, and the Bushmen, the Namaquas, and the Hereros, and other wandering and savage tribes. The number of converts in the Cape Colony is estimated at 10,000. In Namaqualand alone the Rhenish Mission has eleven stations, with 5,000 members. Among the Hereros they have gained 2,500 members. Many of its schools are of a high order, and Rev. Mr. Esselen and Hahn are in the very front rank of the noble army of missionaries. A distinguishing feature of the mission is that it is nearly, if not quite, self-supporting.

*W* The Berlin Missionary Society, founded in 1824, entered upon its labours in South Africa in 1834. Its most flourishing missions are in the Transvaal, among the Bapedi and other Basuto tribes; though it spreads its stations over an area of 1,000 miles long and 500 wide, having five stations in the Cape Colony, five in Kaffraria, six in the Orange Free State, five in Natal, and *twenty-two* in the Transvaal, where it has some 2,500 members, 400 of whom were baptized in 1878. Altogether it has sixty missionaries, supported at a cost of \$1,000 each, who proclaim the Gospel in seven different languages. They report 8,000 communicants. The headquarters of the Society is at Berlin, where there is a college over

which Dr. Krapf, of missionary fame, presides. Dr. Wangeman is its mission director and secretary, who closes his last report "with thanks for the fruit the year has brought, and with joyous hopes for the future, and with thanks for the 934 baptized during the year."

What about Egypt and the southern shores of the Mediterranean? The great body of the people in this part of Africa are Mohammedans; not a vestige of the early Christianity which once flourished among them remains. The Church of Alexandria, like the churches of Asia and Syria, became effete and powerless so soon as it ceased to be a missionary church, as indeed every church must become in like circumstances. And Protestant missions have made slower progress here than in any other part of the world. The Moravians planted missions in Egypt long ago, but they were compelled to abandon the field. The Church Missionary Society was equally unsuccessful. The only mission worthy of the name in Egypt, with its 5,000,000 wretched inhabitants, is that of the United Presbyterian Church of the United States, which, since 1854, has sent thirteen ordained missionaries besides other labourers into the field. They have now thirty-five preaching places, six native ordained ministers, 947 communicants, and 1,950 pupils in the schools. In the French Colony of Algeria the Reformed and Lutheran churches are united in one form of church government. Each of the three provinces has its Protestant Consistory, composed of ministers and laymen repre-



senting the Presbyteries. They have twelve parishes, seventy-one places of worship, fifteen schools, and sixteen pastors.

No less than *thirty-three* distinct missionary agencies are at work in Africa at the present time. Owing to the want of uniformity in preparing their statistics, and the absence in some cases of any reliable details at all, it is not possible to speak with any degree of certainty as to the numerical results of their united efforts. Supplementing, however, the statements made by Mr. Carlyle in his admirable work on South African Missions with information gathered from other trustworthy sources, the following is the nearest approximation we have been able to reach. In South Africa, 450 European missionaries, ninety native ministers, 40,000 communicants, 45,000 scholars. On the western coast, 190 missionaries, 33,000 communicants, 16,000 scholars. Making altogether 730 ordained missionaries, 73,000 native communicants, 250,000 under instruction, and probably one million more or less under the influences of Christianity.

"Come on brethren!" was the short and emphatic appeal addressed by David Livingstone from the centre of Africa to the Protestant Churches of the world. That appeal thrilled the hearts of Christian people in all nations, and already the answer has come in a wide-spread revival of interest in African Missions, in numerous additions to the missionary staff, and in the formation of new agencies. The latest announcement is the institu-

tion of the International Society for the evangelization of Africa, headed by the King of the Belgians, which proposes the opening up of Central Africa by a connected chain of stations reaching across the continent from Sierra Leone to the Zambezi. Mr. Stanley, who has already rendered such signal services in connection with African explorations, is the leading spirit of the enterprise.





## CHAPTER IV.

### MADAGASCAR.\*

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“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.”—*Isaiah* ii. 20.

**T**HE Island of Madagascar lies 300 miles east of South Africa, separated from it by the Mozambique Channel. Its length is about 1,000 miles; its mean breadth, about 225 miles; its area, 230,000 square miles, is more than double that of Great Britain. Excepting Borneo and New Guinea, it is the largest island of the globe.

The physical aspect of the country is varied. Gradually sloping from the sea, the land rises to a height of 6,000 feet. The highest mountain peaks reach an altitude of from 8,000 to 10,000 feet. Some of the valleys are remarkably fertile and beautiful. The soil is generally

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\* THREE VISITS TO MADAGASCAR, during the years 1853, 1854, 1856, by Rev. William Ellis, F. H. S.; London, 1859; \$3.50. THE STORY OF MADAGASCAR, by Rev. John W. Mears, D.D.; Philadelphia, 1873; \$1.00. TWELVE MONTHS IN MADAGASCAR, by Rev. Joseph Mullens, D.D.; Carters, New York; \$1.75. MISSIONS AND MARTYRS OF MADAGASCAR, by Mrs. H. F. Parker; American Tract Society; 60 cents. MADAGASCAR: COUNTRY, PEOPLE, MISSIONS, by Rev. James Sibree of L. M. S.; John Snow & Co., London, 1881; price 20 cents.

good. It is watered by numerous rivers, some of them 200 miles long. There are immense forests of heavy timber—mahogany, ebony, and other kinds. The climate is very unequal; in some parts healthy, elsewhere subject to virulent miasma. The natives, belonging to one kindred stock of Malay origin, are divided into three distinct tribes—the Hovas, the Sakalavas, and the Betsimiserakas. The first-named are the dominant race, two-thirds of the whole, and it is with them we have to do in this sketch. The Hovas are of a light olive colour, not tall, but erect and muscular, with rather good features, high foreheads and dark hair. The population of Madagascar is about 2,500,000, though at one time it was much larger. It must have an interesting history, but its chief attraction for us is that, with the exception perhaps of the Sandwich Islands, it has been the scene of the greatest triumphs of the Gospel in heathen lands. Within the last ten years, more apparent converts have been gained to Christianity than in all the rest of the world for a quarter of a century. And nowhere has this been done with so little outside missionary agency. Christianity seems to have seized upon the people as by an inspiration. Its genuineness is attested by the fact that it has grown up and flourished in spite of persecution and attempts to suppress it such as have not been surpassed for cruelty in any country. This may be accounted for in some degree by the national religion of the people. It was of the dullest and most unimpressible description, and had a

very slender hold on the people. The whole land was full of idols. Besides these, the sun, moon and stars, mountains, earthquakes, thunder and lightning, and the like, were deities before which the natives trembled with dumb infatuation. Gods without intelligence, and without power to raise their worshippers from degradation, they granted their votaries no favours out of mercy, and were only propitiated by *pay*. They were mean, covetous, and cruel.

The unification of this people was accomplished under Radama I., the king or chief of the Hova tribe, who ascended the throne in 1808 at the age of sixteen years. He was a man of extraordinary ability and proved himself the Napoleon of Madagascar. With the aid of arms supplied by English traders, he conquered all the other tribes, and quickly made himself master of the whole island, with the exception of two small districts in the south. He was equally famous as a warrior, a ruler, and reformer. When the French threatened to invade his dominions, he laughed at the project, and boasted that he had two generals in whose hands he could safely leave any invading army, "General Forest and General Fever!" He had sagacity enough to form a just opinion of the English people, whose civilization he wished to share, and, when the British Governor of the Mauritius sent an embassy to him, he welcomed them gladly, and made a treaty with them, agreeing to give up the slave trade. He never became a Christian, but, with the wisdom of an



astute political economist, he welcomed the arrival of the first missionaries most cordially, promised them protection, and invited as many others to come as chose, with their wives and families. And he kept his promise faithfully. He even sent a request to the London Missionary Society to send them missionaries, "being satisfied that they have no other object than to enlighten the people and show them the means of being happy after the manner of European nations." The special qualification in Radama's opinion being that they should be "skilful artisans, able to instruct my people in the Christian religion, and also in various trades, such as weaving, iron-working, carpentry, and the like." He studied English and French, and watched with deep interest the work of the missionaries in reducing the language of the Malagasy to a written form, for hitherto they had no literature except what was oral. He even issued a proclamation that no letter in the new vocabulary should have more than one sound !

The first missionaries, in 1818, were two Welshmen—David Jones and Samuel Bevan, their wives and children. But, unfortunately, they landed upon an unhealthy spot, took fever, and all died save Jones, who escaped to the Mauritius for his health. He returned, however, in 1820, went straight to the capital, Antananarivo, where he received a hearty welcome, and was shortly afterwards joined by two other ordained missionaries, two printers, and six skilled mechanics, sent out by the London Mis-

sionary Society. They soon had their hands full in the work of teaching. An adult school was opened in the palace yard, in which the officers of the army and their wives, to the number of three hundred, were instructed. Qualified native teachers were set at work in the neighbouring villages, and in less than ten years they had a grammar-book: the whole of the Bible was translated and printed, and fully *fifteen thousand* native youths were able to read their own language. Many of them, too, had been converted to Christianity. Although the wisdom of Radama was altogether worldly, yet he was unconsciously opening the way for the Gospel, while contenting himself by saying to the scholars,—“The knowledge you are gaining is good, *good for trade*, and good for *Radama* !”

This great man died on 27th July, 1828, in the 36th year of his age, after a reign of almost unexampled prosperity, of twenty years. He had no son living, and had named his nephew Rakatoba as his successor. But he was suspected by the nobles to be infected with Christianity, and, fearing for their heathen religion, they concealed Radama's death as long as they could. In the meantime, Ranavalona, his senior wife, seized on the reins of government. This wicked woman became “the bloody Mary” of Madagascar. During her reign “from twenty to thirty thousand persons fell victims every year to her bloody rule.”\* It has been calculated that, dur-

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\* Dr. Mears, page 59.

ing her reign of thirty-two years, very nearly one-half the population was swept away, and that had she lived much longer, Madagascar would have been reduced to a wilderness. For a time it was her policy to conceal her hatred to the Christians. A certain amount of toleration was extended because of the manifest advantages to the state. The people were becoming good artisans. The inland revenue increased !

But the leaven of Christianity was working all the while. Complaints began to be made to the Queen that her orders were being disobeyed. "The people were still praying, reading the Bible and worshipping God." They were brought before the magistrates and compelled to drink "the tangena"—a poisonous cup which was administered as a test of innocence, and from which many died. A general conclave was called for 1st March, 1834, when a list of the names of the Christians was handed in. It was so large as to cause alarm. At length a proclamation issued. War was declared against Christianity, and one month given to all "to recant." The text of one of the missionaries who preached at this period is still preserved. It was this: "*Save Lord ! we perish !*" But the Christians spent the nights in prayer and continued steadfast in the faith. Ranavalona delayed pouring out the vials of her wrath, and in the meanwhile, all the missionaries left the island. The people, deprived of their leaders and teachers, were now utterly disconsolate. They durst only recognize each other by stealth in their

houses, or hold worship, like the Covenanters of Scotland, in lonely glens and mountain tops. Open persecution now began. The first persecutor was a woman. So was the first martyr. A young woman named Raselama, who had shown the missionaries kindness, and whose heart God had opened, was arrested along with others. She was conspicuous for boldness in asserting her right to worship God. She was dragged to execution and, while she calmly knelt in prayer, the spears of the executioners pierced her body, which was left to be food for dogs. Some who looked on derided. Others said: "Certainly this was a righteous person." One faithful friend exclaimed: "If I might die so tranquil and happy I would willingly die for the Saviour too." Thus died the first martyr of Madagascar on the 14th of August, 1837.

A few of the leading Christians now fled at great peril and concealed themselves in the mountains. Others were not so fortunate. Sixteen, attempting to escape, were betrayed by their guides and carried back to the capital. Eleven of them were instantly condemned to death; two of them however managed to escape; as for the nine, they were tied to poles slung across the shoulders of carriers who bore them to the place of execution, where they were speedily put to death. "Paul the Aged," a faithful native preacher was among the number. This was in 1840.

These cruelties only served to deepen the impression in Christianity, and for a little time appeased the



fury of the persecutors. Two years passed without any further public executions. Though the Christians were watched and harassed in their homes, still they increased ! And what was least expected, a friend in court was raised up in their behalf in the person of Rakatond-Radama, the Prince Royal, now twenty years of age. Of an amiable disposition, he hated the shedding of blood and showed his interest in the Christians in a variety of ways. He himself had come under the influence of a popular native preacher, and seemed to be for a time deeply impressed. He began to attend Sabbath-worship. He engaged Christian teachers to come to his house to pray with him and explain the Scriptures. He interceded for those doomed to die. He gained over his cousin, older than himself and a great favourite with the Queen, as well as others of the nobles. Instead of being put to death, the condemned prisoners were now confined in chains, but even thus they continued steadfast and unmovable. New proclamations, however, were soon issued declaring death and confiscation as the penalties for worshipping any other but the heathen idols. A fresh haulocaust was decreed. Eighteen persons were seized and commanded "to accuse themselves." They firmly declined, and were dragged to execution. Stripped naked, they were strung upon poles, their mouths stuffed with rags to prevent their speaking of the Saviour to the people. Four of them were burned alive ; the remaining fourteen were carried to the edge of a cliff three hundred feet high,



near the palace, called Ampamarinana, and all were hurled over the rock save one young woman, Ranivo, who was led to the cliff in the belief that she would recant. She was entreated to take the oath, but firmly refused saying: "No, I am Christ's; throw me over!" Such heroism commanded respect even from such savage persecutors. They quailed before it. Her life was saved, and, what is more; she remained faithful till its close. The people were astonished at such devotion, and a brief respite followed. Hundreds were fined and imprisoned, but the work of conversion went on. Believers were added to the Church daily.

Years rolled on until, in 1853, Rakatond was appointed prime minister. He did all he could to mitigate the oppressions of the Christians, though he could not stop the persecution. Reports of this change in the Government reached England, and the London Missionary Society sent out Mr. Ellis and Mr. Cameron to see how matters were. They found two hostile parties—the one favouring Christianity, and the other deadly opposed to it. They confirmed and encouraged the former, but they could do nothing more.

Again, in 1856, Mr. Ellis went out for the third time and reached the capital. He found that in all important particulars the Madagascar Christians lived and acted as true Christians everywhere have done. Their inward experience showed the same faith, love and hope. They tried to live the same spiritual lives. They burned with

the same zeal for the salvation of others. They had family worship. Secret prayer was universal. They prized and sought the Scriptures. They kept up their weekly meetings. Even their judges had to confess that they could find no fault in them except on the ground of "*their praying.*" The martyr church of Madagascar was a New Testament Church!

A new persecution, the fourth and the last, was hastened by the attempt of a Frenchman to incite insurrection and depose the Queen. The Christians took no part in it. The plot failed. But another convocation was called, and a fresh ukase issued, condemning the Christians and all their aiders and abettors. More than two hundred suffered at this time different kinds of punishment and many more were banished from the island. The old torture of stoning was introduced. Fourteen were stoned to death in one place. One mentioned by Mr. Ellis wore fetters weighing fifty-six pounds for four and a half years. Of one gang, fifty-seven in number, more than one-half died lingering agonizing deaths in their chains.

On the 16th of July, 1861, the Queen's long reign of terror came to an end. The miserable woman died, and her son ascended the throne as Radama II. Before the sun set that day he proclaimed liberty to the captives and the opening of prison doors to them that were bound. The year of Jubilee had come! All the people rejoiced. The idols were banished from the palace. The dreadful

ordeal of tangena was abolished. The brightest hopes concerning the Prince were entertained, alas! too soon to be dissipated. He was amiable and kind. But, he was not a Christian. He chose young foolish counsellors, and rushed into all kinds of excesses. Still he favoured the missionaries and wished them to return. Again Mr. Ellis was sent from England to negotiate, in 1862. Oh, what a change! He was met by delegations of Christians who rent the air with their songs of deliverance. Everywhere he found the people organizing themselves into congregations, and there was no lack of native ministers. But the young king himself went on from bad to worse, until he was confirmed in dissipated habits. His mind grew dark and unsettled. Finally, a conspiracy was hatched. On the 12th May, 1863, a party of desperadoes entered his room and strangled him. So perished a ruler who twelve months before was regarded as the rising sun after a long night of terrible darkness. His widow, Rasoharina, reigned for five years. During her rule protection and liberty were granted to all. There was complete religious liberty. In accordance with a request of the Queen of England, Rasoharina engaged that there should be no more persecution of the Christians, and the engagement was faithfully kept. About this time three missionaries arrived from England. Missionary meetings began to be held. Three churches were built in the capital; one of them had an ordinary attendance of 1,500 worshippers. One hundred and eighty communicants

were added in a year. By the year 1868, there were twelve congregations in the capital, and eighty-six throughout the Provinces; 5,000 communicants and 21,000 adherents. An educated native ministry was being raised up, and a native Christian literature was founded. The people gave liberally of their means. Thus rapidly Christianity advanced under this heathen queen. A heathen she died on the 1st April, 1868. But, to the very last, she was faithful to all her promises, and in many things set a good example to Christian sovereigns.

Ranavalona II., the sister of the late king, and the present queen, was the first Christian ruler in Madagascar. She was crowned on the 3rd September, 1868. The ceremony was a Christian service, conducted by native ministers. Her address was very remarkable, being chiefly made up of Scripture quotations. Ranavalona was as merciful to the idolaters as her namesake had been cruel to the Christians, and Christianity now entered upon that triumphant success which it has ever since enjoyed in Madagascar. Joy spread everywhere. Towns with thousands of inhabitants were found willing to receive Christian instruction. Idolatry was in a state of general decay. But the most remarkable occurrence was the erection of *four Memorial Churches* on the spots consecrated by the blood of the martyrs. Funds were collected in England, and an English architect was sent out to construct these buildings. One of them, the largest, was



built on the summit of the rock, Ampamarinana, from which the martyrs had been hurled down. It is an immense stone structure, with towers rising from each corner. Another, at Ambatonakanga, resembling much St. James' Church in Montreal, was the first completed and was opened by the queen in person. Thirty-one years before, the first Christian martyr had yielded up her life on the spot where this truly magnificent Christian temple now stands.

On the 21st February, 1869, the queen and her prime minister were both publicly baptized, when tears of wonder and joy were shed in the palace yard, whence had been issued the bloodiest edicts against the Christians. On the 6th of June following, having in the meantime been married, they were admitted to the Holy Communion. Following their example, many of the nobles came forward for baptism also. Congregations multiplied at a rate surpassing the accommodation for them. The average attendance at worship rose to 37,000, an increase of 16,000 in one year. There were 7,000 communicants. All this time the idols continued to exist. They had their keepers, priests and followers. Idolatry was still a living fact alongside of Christianity. Another meeting was summoned in the palace square. "*The idols*," said the queen, "never were mine. My trust is in God." Some one stood up and proposed that the State Idols—kept in a village some ways off—should be *burned*. A shout of acclamation followed the proposal. No sooner



said than done. A party was sent off immediately, and "the idols were utterly abolished." One of the Memorial Churches speedily sent out *twenty* missionaries into the country parts. Another of them adopted the weekly mode of giving, collected a sum of money, and sent out *eleven* evangelists. The Church of Madagascar became a living Church. The Missionary Society was at a loss what to do—how to control such a movement as this, which had no parallel in the history of missions. Great meetings were held in London in 1870. Sixteen ordained missionaries were asked for, and a large sum of money was obtained. At that time there were 150,000 adherents and 10,000 communicants. The most recent estimate makes the number of adherents 350,000, including 70,000 church members; of European missionaries twenty-eight; trained native pastors, sixty-nine; of catechists, more than three hundred; and of evangelists, *upwards of three thousand*. There are very nearly 50,000 children in nine hundred schools. The printing-presses connected with the Mission issue about 300,000 volumes and tracts annually.

Let it not be supposed, however, that the work to which we have referred has been spread over the whole island. That is still very far from being the case. The large majority of the inhabitants are still heathens; and very immoral and superstitious heathens they are. The tribes of Madagascar are divided into three groups—the eastern, central, and western. The reformation has been

chiefly confined to the central division, inhabited by the Hovas, the Bétsiléó, and some other tribes of lesser note. But, as has already been said, the Hovas are the dominant race, the most intelligent and civilized. It is therefore a great matter that they and the rulers of the country have heartily embraced Christianity.

Although belonging to the history of Christianity in Madagascar, it is not necessary that we dwell here upon the attempts of Jesuitical priests to undermine and misrepresent the work and agency of the London Missionary Society, for these attempts proved utterly abortive. Neither would it serve any good end to enter upon the unfortunate interference of the S. P. G. Society, who vainly endeavoured to appropriate to themselves the credit which justly belonged to others. The British Government, backed by the public sentiment, administered a well-merited rebuke when it declined to be a party to the appointment of any "Bishop of Madagascar" having higher pretensions than those of a regularly ordained Congregational minister.

"The Story of Madagascar," so well told by Dr. Mears, is one of thrilling interest. It is full of encouragement to all who are in any wise engaged in missionary effort. David Jones planted; the London Society watered; God gave the increase. What has been accomplished here is an evidence and an earnest of what we have a right to expect from the labours of faithful missionaries in the New Hebrides, in Trinidad, in Formosa, and other isles of

the sea. The history of this Martyr Church is one of the brightest pages in the annals of Christian Missions, and the more closely we study it and consider the means by which such great changes have been effected the more truly can we say: "This is the Lord's doing, and it is marvellous in our eyes."





## CHAPTER V.

### CHINA AND MISSIONS.\*

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“Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim.”—*Isaiah* xlix. 12.

**I**T is now pretty generally conceded that the name “Sinim” in the passage quoted refers to China, and that we are justified in accepting the statement as an express promise of the evangelization of the Chinese. China proper extends from 18 to 41 N. lat., and from 97 to 123 E. long. It is about 1,474 miles from north to south, and 1,355 miles from west to east. The coast line is upwards of 2,500 miles long. Beyond these limits, however, there is a vast additional expanse of territory belonging to the empire, while the adjoining Kingdoms of Siam, Java, and Sumatra are largely peopled by Chinese. The surface of the country is divided into the mountainous, the hilly, and the Great Plain. This last,

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\* CHINA AND THE CHINESE, by Rev. J. L. Nevius ; Harpers, New York ; \$1.75. LIFE OF REV. W. C. BURNS ; Carter Brothers, New York ; \$2.50. CHINA AND JAPAN, by Bishop Wiley ; Methodist Book Concern, New York ; \$1.50. THE RELIGIONS OF CHINA, by J. Legge ; Hodder & Stoughton, London ; \$1.50. BROWN'S HISTORY OF MISSIONS.

corresponding to the great "fertile belt" of our own country in the far North-West, is seven hundred miles in length, varying in breadth from one hundred and fifty to five hundred miles. Its area is estimated at 210,000 square miles. The most interesting feature of the Plain is the enormous population which it contains—one hundred and seventy-seven millions. It is the most densely peopled part of the world of the same size. Of the eighteen vast provinces into which China proper is divided we find two with an average population of 850 to the square mile—the average for the whole of the United States of America is only *twelve* persons to the square mile. Its cities are crowded. Canton has a population of 2,500,000, Peking has upwards of a million, Nankin has half a million, and Amoy, 250,000. It is supposed that fully one-tenth of the people live by the fisheries, and a large proportion live in boats. In Canton alone it is estimated that no less than 300,000 thus live on the surface of the water. They are born, they marry, they die on the water. The two rivers, the Hoang-ho and the Yiangste-yang, respectively 2,500 and 3,000 miles in length, are among the largest in the world. The great wall, built two thousand years ago, as a defence against the Tartars, is thirteen hundred miles in length, but it is quite useless now. The provinces south of the great wall are computed to contain *four hundred millions of inhabitants*. That is a good deal more than one-fourth of the entire population of the globe. If we add the heathen



populations of India, Thibet and Japan, we find a compact mass of heathenism—fully one-half of the human family—living, as their ancestors before them have lived and died, without the knowledge of the way of salvation. Let us think of it. A million of people die in China every month. At that rate the entire population of Canada, or of London, would be annihilated in four months and a half. Every fourth child that comes into the world is a Chinese. Every fourth man, woman and child who dies is a Chinese. And these four hundred millions are a nation of idolaters!

The Chinese are said to trace their history back to three thousand years before Christ! Though the oldest nation in the world, they show no symptoms of decay. They are as full of vigour and promise as ever. “Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds.” Not only are they rapidly colonizing the countries adjacent to themselves, Mongolia, Manchuria and Thibet, but they are emigrating in vast numbers. They threaten to overrun Java, Sumatra, Borneo, and the Philippine Islands. They are re-peopling the Sandwich Islands and inundating the western shores of America.

The religion of China is founded on the maxims of Confucius, a great philosopher born about 550 years before Christ, who by his personal influence and still more by his writings has left an indelible impress on the nation.

From his earliest years Confucius was distinguished by an eager pursuit of knowledge, and by qualities ever since most highly esteemed by his countrymen—a profound reverence for his parents and ancestors and for the teachings of tradition. The system of Confucius agrees with the Christian belief that man was created innocent and happy and that by his own act he fell from the estate wherein he was created, but it goes on to inculcate that by his own meritorious acts man can recover his happiness and purity. It is a system of dry morality. It ignores the Creator and deifies the creature. In course of time Buddhism became engrafted on Confucianism, and to the worship of ancestors were added the horrid rites and ceremonies of the grossest idolatry. Neither of these systems have been found sufficient to satisfy the cravings of immortal souls. Whatever good is in them has only served to pave the way for Christianity, and nothing short of Christianity will meet the wants of the hearts of China's millions.

Tradition affirms that Christianity was preached by the apostle Thomas in China, and that he built a church at Pekin. Whether that be true or not, it is tolerably certain that the Syrian Christians planted missions here some time in the seventh century and that for a time the Christian religion made considerable progress. From the ninth to the thirteenth century it seems to have declined until it was quite eclipsed by heathenism. In 1293 John of Corvin, a Franciscan Monk, arrived at Pekin and met

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with a favourable reception at Court. He built churches ; thousands were baptized, youths were instructed in the Roman ceremonial, and the whole machinery of Propagandism was set in motion. This illustrious apostle of Romish Missions in China died in 1333. His work lasted a hundred years, when the last traces of it disappeared. Matteo Ricci renewed the enterprise in the end of the sixteenth century. After twenty years of preparation he commenced his work in good earnest. Multitudes were baptized. When he died in 1610 he was followed to the grave by the great and learned, and his name was honoured by all classes. After him came John Adam Schall, another devoted missionary. The tide of success rose and fell again by turns. The eighteenth century was marked by conflicts betwixt the Jesuits and the Pope, and betwixt the Pope and the Emperor. The result was bitter persecution. Thousands and tens of thousands were tortured and put to death. In fifty years the number of converts was reduced from 300,000 to 70,000. The Church of Rome in its zeal for mere *numbers* made two fatal mistakes :—(1) in trying to establish the supremacy of the Pope in China ; (2) in withholding from the people the Word of God. The former aroused the suspicion and hostility of the Government ; the latter, by keeping the people in ignorance, was a compromise with the powers of darkness and failed to elevate the people above paganism. It is worthy of remark, that during seven centuries of work in China, the Roman Catholics made no attempt

to translate the Scriptures into the vernacular. It was different, as we shall see, with the Protestants.

The Rev. Robert Morrison, D.D., the first Protestant Missionary in China, was a native of Morpeth, Scotland, born in 1782. He was brought up to his father's trade, that of a last-maker, but found time for study while he was toiling at his work. Having resolved to become a missionary, he went through a curriculum of study at the College of the London Missionary Society, accepted an appointment, and sailed for China in January 1807. When in New York, a wealthy merchant asked him tauntingly,—“Do *you* expect to make an impression on the idolatry of the Great Chinese Empire?” “No sir,” said Morrison, “but I expect that God will.” On arriving at Canton he gave himself with intense application to the study of the language. This was not an easy thing to do, for, so jealous were the Chinese of foreigners, it was forbidden to teach Europeans the language. For a long time he had to shut himself up in his house. At length, however, he found some influential friends, by whose influence he was appointed translator to the East India Company at Canton, with a salary of \$2,500. By this time he had already constructed a Chinese grammar. Partly on account of his health, and also to escape the surveillance of the Chinese officials, he removed to Macao, a Portuguese settlement, eighty miles south-east of Canton. Here his missionary labours were restricted to holding a few small meetings. In 1814, after seven years



waiting, he baptized his first convert. About the same time he had completed and printed his translation of the New Testament. With the assistance of Mr. Milne, another missionary of the L. M. S., he finished a translation of the Old Testament in 1819. His next great enterprise was the founding of an Anglo-Chinese College at Malacca. This was opened in 1820, but it did not prove very successful. Dr. Morrison's literary labours were enormous. His dictionary of the Chinese language was a gigantic work. In 1823 he visited England where he was received with the greatest enthusiasm. He returned to China in 1826 and set himself to promote education and to superintend the distribution of books and tracts. In the midst of his labours he died at Canton, 1st August, 1834, in the fifty-second year of his age and the twenty-seventh of his missionary services. Charles Gutzlaff, who succeeded Dr. Morrison as interpreter, was the son of a Prussian tailor who had been sent as a missionary to China by the Netherlands Missionary Society in 1826. After spending some time in Singapore and Malacca, he reached Tientsin in 1831. Here he began by engaging himself as steersman on board a river junk and proclaimed the Gospel to his comrades and others as he found opportunity. He next embarked on ship-board and coasted along the shores of China. Twice he visited Formosa. When afterwards employed in the Government service, his civil duties did not prevent him from exercising his missionary vocation. To the close of his life, in 1851, he was a diligent and devoted evangelist.



The history of Protestant missions in China is divided into three distinct periods. The first, from 1807 to 1842 was preparatory. During this period China was hermetically sealed against the Gospel. Foreigners were strictly watched, and any attempt to penetrate into the country or to interfere with the religion of the people were crimes punishable by death. But in their retreats at Malacca and Macao, Morrison and Milne were constantly at work, while Gutzlaff and Tomlin, Medhurst and Stevens landed on the coast at such points as they dared, distributing Bibles and tracts, each successive landing being followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. This extensive circulation of the Scriptures was considered at the time a work of great importance. But the results did not equal the expectations. They were distributed too freely and indiscriminately. Few of the people into whose hands they fell could read them, and fewer still could understand them. It is not known that any were benefited by them. Two of Mr. Milne's converts tried to do what the aliens could not do. They penetrated two hundred and fifty miles into the interior for the purpose of making known the Gospel to their countrymen. For several years they were unnoticed, and even succeeded in making a few converts, but their success led to their seizure and the extinction of their efforts.

In August, 1842, a treaty was concluded at Nankin betwixt the Chinese and the British Governments by which

the former ceded to the latter the small island of Hongkong and opened to all nations five of the chief ports of the empire,—namely, Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them for the purposes of trade and also the privilege of erecting churches. The opportunity was quickly seized upon by all the missionaries in the adjoining territories. The London Society assembled its missionaries in Canton and arranged a plan of aggressive work. In 1843 and following years the stations in Malacca, Java, Singapore, and Penang were all given up. They had been carried on for many years at great expense but with small success. They had failed to exercise any influence on the evangelization of China. Now the missionaries removed to the five open ports, and the Anglo-Chinese College was transferred from Malacca to Hongkong. The missionaries of the American Board, Messrs. Bridgeman, Williams, Abeel, and Tracey, who had had their base of operations at Singapore since 1829, shortly afterwards laid the foundations of their present missions at Canton, Amoy, and Foochow. Messrs. Mitchell and Orr, of the American Presbyterian Board, who had also commenced at Singapore in 1837, followed, planting their stations at Amoy and Ningpo.

At this time a number of other societies—British, Continental, and American—turned their attention to China. But they were all restricted to Hongkong and the five free ports. In some of them they found the Chinese

friendly enough, but at Canton and Foochow the missionaries were regarded with extreme aversion and jealousy, especially the English who were hated for the part they had taken in the opium trade. As for Hongkong, it was a most unpromising field on account of its unhealthiness and the poverty of the people generally. At some of the ports churches were immediately erected, and the missionaries preached in the streets in front of the temples and in the adjoining villages. Some of them even ventured into the interior and were well received by the people, though it was an infringement of the treaty. The difficulties in the way of prosecuting ordinary missionary work suggested to the Societies the idea of combining the medical profession with that of the evangelist. This led to the opening of dispensaries and hospitals at all the stations where advice and medicine were given gratuitously. By this means the prejudices against the foreigners were largely overcome. Diseases of the eye were particularly prevalent, and numbers were operated on successfully. The blind received their sight in a double sense, and Chinese youths who came to study the healing art became assistants to the medical missionaries.

But a new era was about to dawn on the Celestial Empire. The five ports were open, but China was still closed to the Gospel. The advanced guard of the missionary army were as yet only intrenched in front of the strongholds of idolatry, waiting their opportunity. Now comes a great change. The treaty of Tientsin, in 1861,

which closed a war of several years' standing, secured toleration and protection for the missionaries in all parts of the Empire. Article 29 of the American treaty contains the following remarkable provisions: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good: to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either a citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall, in no case, be interfered with or molested." The treaty with England was of like tenor. Immediate advantage was taken of this open door. Missionary operations were forthwith commenced in the north-west provinces, and carried far into the interior of the country.

Among the earlier missionaries in China was the Rev. William C. Burns, a man of singular devotion and piety, born in the manse of Dun, in 1815. He became a licentiate of the Church of Scotland in 1839, at the time when the great revivals at Kilsyth and Dundee were at their height. Into this movement he entered with great enthusiasm. After visiting many parts of Scotland, England, and Ireland, he came out to Canada, where he spent nearly three years, preaching with surprising facility in English, French, or Gaelic, as circumstances required.



The time at length came for his entering on the great work of his life—his mission to the Chinese. Having accepted an invitation from the English Presbyterian Church to go thither as their first missionary, he was ordained accordingly in 1847. He arrived in China in November, and immediately began evangelistic work, choosing rather to toil in regions where the Gospel had never been heard than to become the pastor of even a missionary flock. When he had gathered a few converts in one place he would leave others to care for them, and go on himself to break new ground. Latterly he adopted the Chinese dress, and he always lived in the plainest and most frugal manner. His first station was Hong-kong. Both here and at Amoy the most encouraging results attended his labours. Some of his later years were spent at Peking. He contracted his last illness at Nieuchwang, where he died on the 4th of April, 1868.

The total number of Protestant missionaries in China is stated to be very nearly three hundred, besides native ministers, teachers, and Bible-women. There are upwards of three hundred organized congregations and seven hundred churches and chapels where the Gospel is proclaimed. There are more than 13,000 communicants. Three thousand children attend the Sabbath-schools, and in twenty-one theological colleges two hundred and thirty-six natives are being educated for the ministry. Thirty societies are now engaged in the evangelization of China. The London Missionary Society was, as we have seen,



the first, commencing in 1807. It is now firmly established at Canton, Amoy, Shanghai, Tientsin, and Peking, and is multiplying its outposts in the interior. The American Board of Foreign Missions entered the field twenty years later. It has now seventeen missionaries, and a large staff of assistants in the northern provinces. The American Presbyterian Board, commencing in 1838, now occupies three important centres—Canton, Shanghai, and Peking. Their Synod of China already comprises six Presbyteries, in which native ministers have their seats, and even preside as moderators with as much efficiency and dignity as any of their co-presbyters. The Synod is composed of forty-five ministers, having the oversight of 2,806 communicants, and thirty licentiates and candidates for the native ministry. The Reformed Church of America has nine missionaries and 657 communicants. The different branches of the Methodist Church have twenty-five ordained preachers, one hundred and thirteen assistants, fifty-seven catechists, and 2,310 members in full communion. The Presbyterian Church in Ireland have recently established mission stations. The Church of Scotland is well represented at Hankow and Ichang. The English Presbyterian Church, which commenced in 1847, has a strong mission, and have met with great success in Amoy and Swatow, and especially in the Island of Formosa. In this connection, the names of the late Dr. Carstairs Douglas and of Dr. Maxwell, are worthy of special mention. The Presby-

terian Church in Canada has a flourishing mission in the north part of Formosa. It was commenced in 1872 by the Rev. G. L. Mackay, D.D. He was joined by Dr. J. B. Fraser, as a medical missionary, in 1874, and on his return to Canada, the Rev. K. F. Junor took his place. In these ten years twenty chapels have been built, each of which is now under the care of a trained native helper. There are three hundred communicants, eleven elders, and five deacons. Three thousand of the people have abandoned idolatry, and attend the mission services regularly. There are also schools and hospitals, to which has lately been added a college for the training of evangelists and teachers in northern Formosa.

But the largest mission of all, and it is one of peculiar interest, is yet to be named. It represents no particular denomination, but embraces all who incline to work under its direction. Its managers accept no emoluments; its missionaries are not guaranteed any fixed salaries: looking to God for men and means, it makes no direct appeal to man for either the one or the other, and yet both have been supplied in measure commensurate with the advance of the work. We refer to the China Inland Mission. This enterprise originated with the Rev. J. Hudson Taylor, who went to China as a missionary of an English Society in 1853. Mr. Taylor returned to England in 1860 greatly impressed with the immensity of the Chinese population and the insufficiency of existing agencies for their evangelization. He found a few zealous friends to sympathize with him. They

resolved to send missionaries into the nine inland provinces which none of the other societies had as yet occupied. In the beginning of 1862 Mr. James Meadows—their first missionary—sailed for China, his outfit and passage being provided by a friend. In the next five years twenty-five missionaries, including Mr. Taylor himself, arrived. *Sixty-six* followed in the next twelve years. Nine of the provinces have been traversed by them. They have penetrated to the remotest districts, and although they have met with opposition and persecution from the natives, who everywhere hated the name of foreigners, they have persevered. Permanent stations have been established, native pastors have been educated, and one thousand converts have been baptized.

One of the most hopeful aspects of the missions in China is the fine spirit of coöperation manifested by the missionaries themselves. On the 10th of May, 1876, one hundred and twenty missionaries, from almost every evangelical denomination in Europe and America, assembled in general conference at Shanghai, and consulted together in brotherly harmony for fifteen days as to the best means of uniting their efforts in the common cause. The appeal to the whole Church of God which was then drawn up and sent forth, asking, as with the voice of one man, for help to prosecute the work, was one of the most touching and eloquent that was ever penned. The whole field has, in the providence of God, become accessible, but nine-tenths of it are as yet untouched. "THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW."



## CHAPTER VI.

### CHRISTIANITY IN JAPAN.\*

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“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”—*Isaiah* lx. 1.

**T**HE empire of Japan consists of four large islands—Nippon, Kiu-siu, Sikohu, and Yesso. Nippon, the largest, nine hundred miles long, with an average breadth of one hundred miles, is about one-fifth larger than Great Britain. Besides these there are an innumerable number of small islands. The total population at the time of the last census, in 1876, was 33,338,504. The scenery in many parts is very beautiful, and the climate, except in the rainy season, is delightful. The soil is fertile and well cultivated. Minerals are abundant. It is well watered. In short, it is a pleasant land, abounding in productions suitable for the support of man and beast.

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\* THE SUNRISE KINGDOM, by Mrs. Julia D. Carrothers; Pres. Board of Publication, Phila., 1879; \$1.50. JAPAN AS A MISSION FIELD, by Rev. J. R. Worcester; the A. B. C. F. M., Boston, 1879; 15 cents. THE MIKADO'S EMPIRE, by W. E. Griffis; New York, Harpers, 1874; \$4.00. THE HISTORY OF JAPAN, by F. O. Adams; James Nisbet & Co., London; 2 vols., \$4.00.



The name, Japan, is said to be derived from the Chinese word *Jih-pun-quo*, or *Zi-pan-gu*, meaning the kingdom of the rising sun. The people love to call it "The Sunrise Kingdom." "*O-hay-o*" is the universal salutation with which the natives greet each other at the peep of day. Early in the morning the children sing out "*O-hay-o*." "*O-hay-o*" say the servants to their employers. "*O-hay-o*" politely say the men and women who meet on the hillside, or on the busy mart—"The top of the morning to you," as we would say. It is a popular mistake to imagine that Japan was originally colonized by the Chinese. The Japanese resent the imputation, deeming it a disgrace to be compared with the Chinese—so long have they been accustomed to regard their nation as the fountain head of eastern civilization. The people are divided into classes, somewhat resembling the castes of India, though the line is perhaps not quite so sharply drawn. The highest dignity is the *Mikado*, or emperor, who traces his royal descent in an unbroken genealogy of two thousand four hundred years. Until within a very few years this potentate was regarded with superstitious reverence; indeed he was held to be invested with divine honours exceeding even those attributed to the Pope of Rome. He was too sacred a personage to be seen of men. No one was permitted to look upon him except the very highest nobles. His bodily presence was confined within the limits of a small principality beyond which he never went. Shrouded in



mystery, he had to sit, motionless as a statue, on his throne for hours at a time wearing a heavy crown. He was not supposed to die. He only *disappeared* occasionally. It could not be expected that a monarch like that should for any great length of time exercise much control over a kingdom divided into sixty or seventy provinces each independent of the other, governed by local chiefs whose rule was absolute and incontestible as that of the chieftains of the Highland clans of Scotland centuries ago. The normal condition of a country thus governed is one of ceaseless civil war. The Mikado, finding himself unequal to the task of governing these discordant elements, in the year 1142, delegated his administrative functions to one of the ablest of his generals, who had in reality already become his master. This new chief officer of the state, known as the *Tycoon*, soon seated himself on a throne nearly as high as that of the Mikado. The Mikado, or spiritual emperor, remained the head of the Church, the high-priest of the nation; but the administration of the temporal affairs vested in the Tycoon. The relations betwixt the two came in course of time to be of the most delicate and embarrassing kind. The longer they continued they grew the worse, until, in 1868, they culminated in a revolution the most remarkable in its character and results of any that ever befel a civilized nation since the world began, and in which the hand of an over-ruling Providence may be clearly traced.

The political changes which preceded this revolution

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were not the result of human foresight or wisdom. The Japanese were led on, unconsciously on their part, by successive steps to a consummation they never dreamed of. Christianity, which had very little to do with it, looked on in amazement and exclaimed,—“what hath God wrought !” and now at God’s bidding it has gone in to take possession of the empire. The disintegrating forces which were to overturn the old feudal system had been long smouldering. The turning point in the history of Japan was reached with the accession to the throne of the present emperor, Matu-Hito, on the 3rd of February, 1867. He was then a boy of seventeen, but soon gave proof that he was possessed of uncommon vigour and intelligence. It may be enough to say here that at the present time he is reputed to be one of the most enlightened and prudent men in Japan. In the second year of his reign, the office of the Tycoon, that had existed for six hundred and seventy-six years, was abolished, the then incumbent was banished ; during the next few years the whole feudal system was swept away ; the Mikado threw off his sacerdotal mask and took his position “like a man” at the head of the executive authority. The *Daimios*, as the provincial rulers were called, were stripped of their feudal powers and nine-tenths of their revenues, their obsequious retainers were thrown upon their own resources for their support, and the Japanese people, raised from a position of serfdom, have now the exercise of political rights and advantages secured to

them by the administration of a representative government. A Bureau of Public Instruction has been established and a national system of education instituted. In 1877 there were 25,459 elementary schools, with 59,525 teachers and 2,162,962 scholars. There were 389 middle schools with 910 teachers. At the head of the system is the University of Tokio. There are also Normal schools for training teachers. Thousands of volumes of English text-books have been imported for use in the schools. The European system of postage has been introduced. An excellent lighthouse system has also been established. Railroads and telegraph lines are in successful operation, and, what is more germane to our subject, the laws against the introduction of Christianity have been greatly modified. The disgusting orgies connected with some of their religious festivals have been prohibited by law. The numerous public holidays of the empire, on which the people worshipped at the temples and shrines, are all done away, except New Year's day and the Mikado's birthday. Sunday is legally constituted "a day of rest." Since 1837 it was a law of the land that "so long as the sun shall shine no foreigner shall touch the soil of Japan and live: that no native shall leave the country, under the pain of death: that all Japanese who return from abroad shall die: that all persons who propagate the Christian doctrines, or bear this scandalous name, shall be imprisoned: that whosoever shall presume to bring a letter from abroad, or to return after he has been banished,

shall die, with all his family;" all these, and other bloody decrees have been blotted out from the statute-book.

The Japanese are naturally an industrious and ingenious people. They possess a certain nobility of character which even their great moral turpitude has not wholly effaced. They are eminently intellectual. The poorer classes have a native courtesy of manner. The higher classes are distinguished by a studied dignity and refinement. But they are, on the other hand, a licentious people. Their past government and religion have openly sanctioned vice. Deception is their forte. They pride themselves on lying. There is no country in which life has been held so cheap. It has even been said that they have had but one punishment for all offences, small or great, and that one was *death*. A redeeming feature in Japanese society, however, deserves mention—the non-existence of polygamy. Woman is recognized as a companion, and not treated as a mere chattel or a slave. In this respect her position is vastly superior to that of women in the East generally, and it shows itself in the superiority of character and the greater prevalence of domestic virtues. One of the first fruits of the new *regime* in Japan was the appointment of an influential embassy to visit Europe and America. When in London, the ambassadors are said to have asked Queen Victoria what was the secret of England's greatness, and to have received for reply a copy of the Bible. It was not long until a thousand of the most intelligent young



men of Japan were selected and sent to England and America to receive a liberal education at the public expense. Most of these returned to spread the civilization and, in some cases, the religion which they had also acquired among their countrymen.

The ancient religion of Japan is Sintooism, the chief deity being the Sun-Goddess, who is considered too sacred to be addressed herself in prayer, and is therefore invoked by inferior deities, of whom there are reckoned four hundred and ninety-two gods and two thousand six hundred and forty deified men, who have their temples, priests, and priestesses. The chief end of their religion is happiness in this world. Of the future state of rewards and punishments they seem to have no defined idea. Buddhism was introduced in A.D. 69, and is now the prevalent religion of the country. The higher classes affect Confucianism.

The existence of Japan was first made known to Europe by Marco Polo on his return from China in 1295, but it was not until 1542 that it was actually discovered by a shipwrecked crew. In 1549, Francis Xavier, the famous "Apostle of the Indies," landed with his companions, and was the first to introduce Christianity. He met with little opposition. Indeed, when some of the heathen priests requested the Mikado to expel the foreign monks, he asked how many religious sects they already had in Japan. Thirty-five was the reply. "Well," said he, "where thirty-five sects can be tolerated, we can



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easily bear with thirty-six." The new religion spread rapidly. In a single month Xavier baptized ten thousand persons, and in one city 3,000. In 1587 it received its first shock, in a persecution of great severity. The Jesuits becoming more exacting and tyrannical, the Tycoon became alarmed, and issued a proclamation prohibiting his subjects under pain of death from embracing Christianity. Twenty-seven were then executed as a warning to the rest. In 1590 no fewer than 20,370 Christians were put to death. In 1597 a third persecution followed. Forty years later, a fourth, more severe than ever, for in 1637, on one day, the 12th of April, 37,000 Christians were put to death. The Spaniards and Portuguese were finally expelled from the empire, and out of 2,000,000 converts there only remained 12,000. To the credit of the Jesuits be it added, that in three years from that time they sent out a fresh band of heroic missionaries numbering seventy-three persons. On their arrival at Nagasaki they were arrested, and all but twelve were beheaded, the rest were only spared that they might go back to those who sent them with the message, that "should the King of Portugal, nay, the very God of the Christians, presume to enter Japan, they would serve him in the same manner." At that time was instituted the annual festival, only recently abolished, of "trampling upon the cross," as the most significant symbol that could be devised of their determination for ever to renounce Christ and his religion.

To the Americans the credit belongs of being the first to establish commercial relations with Japan. On the first of July, 1853, a powerful American squadron under the command of Commodore Perry entered the harbour of Yeddo, and after much difficult negotiation he succeeded in delivering to the Japanese officials a letter addressed to the Emperor by the President of the United States, demanding protection for American seamen wrecked on the coast, and, if possible, to conclude a commercial treaty. In February, 1854, he returned with a larger fleet for an answer. In March a treaty was agreed upon, opening certain ports for commerce, and providing for the residence of consuls. Treaties with Great Britain and other nations followed soon after. One concession led to another. First, the foreigners were allowed the free exercise of their religion, and were permitted to build churches in certain places. Christian missionaries could again enter the empire as citizens; they could study the language and thus prepare themselves for future labours. Then European ideas began to prevail and precipitated the great revolution of 1868, already referred to, by which Japan was practically opened to the world, and, in a measure, to the Gospel. It is necessary to use this qualification in speaking of the introduction of Protestant missions in Japan, for the liberty enjoyed by missionaries and foreigners generally amounts as yet only to *toleration*. They are still confined, as to their residence, to a few towns mentioned in

the treaties. Special permission, which is often granted, however, must be obtained before they can go elsewhere. While some of the old laws against Christianity have not yet been formally rescinded, they are not so vigorously enforced as once they were, and *native preachers* can go anywhere preaching the Gospel, which is perhaps the most hopeful feature in connection with the whole matter. If the people do not eagerly embrace the Gospel, there are many who at least listen to it, and, when it shall be clearly demonstrated that Christianity does not mean *Romanism*, the distrust with which all foreigners are regarded will cease, and a better sun than has ever shone upon it will irradiate the "Sunrise Kingdom."

In 1857 an officer of the U. S. Navy, then in Japan, wrote to Dr. Brown, the Missionary Bishop of the Protestant Episcopal Church in the United States, expressing his opinion "that the time had come for sending missionaries—prudent men, of tried experience, who must remember that it is still death to a Japanese to become a Christian." In February, 1859, the Foreign Mission Committee of the said Church determined to enter upon work in Japan, and appointed the Rev. John Liggins and the Rev. C. M. Williams, then of the China Mission, to commence at Nagasaki. The former was already there for the benefit of his health. The latter joined him in July. These two were the first Protestant missionaries in Japan. They were obliged to proceed very cautiously. The antecedents of Christianity in the

empire, the jealousy of the Government, and the unsettled state of the country, made the experiment a very difficult one. The means used to prevent converts to Christianity being made were strictly enforced. Each individual was compelled to sign a paper once a year declaring that he or she was not a Christian, and specifying the particular Buddhist sect to which they belonged. Rewards were offered to all who should give information of those who embraced Christianity. Up to 1868 the missionaries had effected nothing in the way of aggressive work. In the meantime the Presbyterian Church of the United States had its attention also directed to Japan. In the same year (1859) they sent Dr. James C. Hepburn and his wife, formerly of China, and the Rev. John Nevius and wife, both missionaries having been previously in China. About the same time the Dutch Reformed Church in the United States sent three missionaries with their wives, one of them being a medical missionary. In 1869 the American Board of Commissioners for Foreign Missions resolved to establish a mission, and appointed the Rev. David C. Greene, with his wife, to commence the enterprise. Mr. Greene fixed upon Kobe, a town of 65,000 inhabitants, on a bay of the inland sea, three hundred and fifty miles south of Yeddo where he was soon established, and joined by Messrs. Gulick, Davis, Berry, Gordon, and others. This Board has now *fifteen* labourers in Kobe. In Osaka, a city of 600,000 inhabitants, a few miles to the east, and con-



nected with Kobe by rail, they have fourteen labourers. The work of medical missions has greatly prospered in Kobe under the charge of Dr. Berry. Before the second year of his residence he had a Government hospital, one hundred students, six dispensaries, and one hundred and twenty-six physicians at a distance, who received his lectures by mail. The English Church Missionary Society and the American Episcopal Church coöperate with the American Board in this great city.

The "sacred city" of Kioto, in the same neighbourhood, has a population of 300,000. Here it was that the Mikados reigned in mysterious majesty for many centuries. This city of magnificent temples and pagodas, surrounded by beautiful gardens, is not yet open to foreigners; yet the Gospel is finding an entrance even into Kioto. Mr. Neesima—one of the youths educated in the United States—having under him a staff of nine assistants, has charge of a college established by the Board for training native teachers and evangelists, in which are over one hundred pupils, most of them studying theology. There is also an institution for females, which is well attended. So rapidly are missions advancing in Japan it is next to impossible to keep an accurate record of the movement. The figures of one year are frequently doubled and trebled in the next. The most recent statistics show that *twenty* different missionary societies are at work in Japan. They employ one hundred and seventy missionaries, male and female, besides one hundred native



preachers. They have organized more than *fifty* churches, many of them being already self-supporting, embracing three thousand native communicants and a Christian community of nearly ten thousand souls. They have numerous schools, and a widespread Christian literature.

The missionaries of the Reformed and Presbyterian Churches of the United States, and the United Presbyterians of Scotland, have recently united in Japan to form a common Synod, which, at the close of 1879, included twenty congregations with eleven hundred adult members. The result of the union is that the Presbyterian is the largest and strongest Protestant Church in Japan. Their three principal stations are at Nagasaki, Tokio, and Yokohama. Together they have nearly fifty missionaries and assistants, in addition to native teachers and catechists. The Rev. W. Fleming Stevenson, in describing the mission fields of Japan, gives a most interesting account of what came under his own observation, especially in Tokio and Yokohama. The former is the capital, with a population estimated at over a million. While there he attended a conference of all the missionaries in that city, numbering about thirty-seven. He visited a number of the churches. "One of these had a membership of one hundred and seventy-five. More than one hundred and sixty remained for the communion, which they have every month; and most of them had been led to Christ by the earnest persuasion of their converted neighbours."

Dr. Christlieb tells us how the first Protestant church in Japan was founded. "It happened during the week of prayer, in 1872, that some Japanese students, who had been receiving instruction from the missionaries in private classes, took part in the English meeting in Yokohama. After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears that He would pour out His Spirit on Japan, as once He did on the first assembly of Apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked,—‘the prayers of the Japanese take the heart out of us.’ Some who had decided for Christ came forward with the confession of their faith. Thus the first Japanese congregation of eleven converts was constituted." It is a remarkable fact that the first \$1,000 contributed towards the erection of the Protestant Episcopal Church in Yokohama was sent by the Christian converts of the Hawaiian Islands!

Yokohama is the great seaport of Japan, beautifully situated about eighteen miles from Tokio, with which it is connected by rail. It has now a population of about seventy thousand, of whom five thousand are foreigners, a fact which, unfortunately does not tell favourably on the mission work, for here, as in all other missionary lands, says Mrs. Carrothers, "it must be admitted that the hardest thing we have to contend with is the ungodly

conduct of our own countrymen, and of those who come as the representatives of other nominally Christian nations. The Japanese understand no distinctions at first. They call us all Christians; and the lawlessness, intemperance, and licentiousness of American and British seamen, as well as those of other countries, bring continual reproach upon the cause of Christ in this land. And many other foreigners, by their disregard of the Sabbath, and shameful conduct in many respects, prove sad hindrances to our work." The American Methodists are well represented in Tokio, Yokohama, Nagasaki, and Hokodate. The last-named is the chief city of Yesso, the most northern island. The Canada Methodists have stations at Tokio and three other places. Together they have eighteen missionaries and assistants, forty-six native helpers, nearly seven hundred communicants, and a still larger number of scholars in their Sunday schools.

To speak of mission work in Japan without making mention of woman's work for woman in that country would be an inexcusable omission. Of the one hundred and seventy foreign missionaries employed in Japan probably one-half at least are women. No fewer than ten distinct women's societies, having their headquarters in the United States, have evangelizing agencies in Japan. It will suffice here to name only one—the Woman's Union Missionary Society—organized in New York City, under whose auspices Mrs. Pruyn, of Albany, Mrs. Pier-son, of Chicago, and Miss Crosby, of New York, left their

homes of refinement, in 1871, to provide a refuge and Christian instruction for a wretched band of Eurasian children in Japan. Miss Burnet, the Secretary of the Society, speaks of this enterprise as one of the most interesting and successful in connection with the work at Yokohama. "I often visited the Mission Home, and enjoyed its kind hospitality; bright faces and a warm welcome were sure to greet the stranger at the door. It was a pleasure to see all the comforts and refinements of a truly Christian home placed on Japanese soil, and to meet groups of little Japanese girls, bright and happy, enjoying all the privileges and instructions which love and Christian care could afford." This Society possesses the largest and best premises in Japan, comprising three acres of eligible and valuable ground, a large and commodious house for the young ladies, and a smaller one for the children, together with a large and convenient school-house—the first free school ever established for girls in the country. The ladies connected with this Home do not confine their labours within its precincts. They itinerate regularly among the Japanese women, visiting them in their dwellings, where they hold cottage meetings for reading the Bible and giving religious instruction. In these visits they are always accompanied by some of their pupils, many of whom have become apt Bible-readers. One lady tells us that she superintends *four* Sunday-schools every Sabbath, and finds time to attend two preaching services as well! The truth is the

ladies are a most important part of the missionary staff, and have had much to do with gathering converts and preparing the way for the organization of the churches, of which a large number of women have already become members.

A translation of the New Testament has recently been completed, and a committee composed of one representative from each of the missions in Japan has been appointed to make a translation of the Old Testament, so that in a short time it is hoped the Japanese will have the whole of the Bible in their own language. Dr. Bainbridge thinks that the alleged strong desire on the part of the Japanese to acquire the English language has been exaggerated, and gives good reasons for conveying religious instruction in the vernacular.







## CHAPTER VII.

### THE GOSPEL IN THE SOUTH SEAS.\*

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“The isles shall wait upon me, and on mine arm shall they trust.”—*Isaiah* li. 5. “Surely the isles shall wait for me.”—*Isaiah* lx. 9. “All the isles of the heathen shall worship Him.”—*Zeph.* ii. 11.

**P**OLYNESIA—*many islands*—is the general name given to the countless islands of the South Seas lying between the Pacific coasts of America and the island continent of Australia—an expanse of sea seven thousand miles in length by five thousand miles in width. Sometimes the name is applied to that part

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\*POLYNESIA AND NEW GUINEA, by Rev. A. W. Murray, of the London Missionary Society; Carter Bros., New York, 1876; \$2.50. TEN YEARS IN SOUTH CENTRAL POLYNESIA, by Rev. Thomas West; J. Nisbet & Co., London, 1865; \$2.50. FIJI AND THE FIJIANS, by Rev. James Calvert; Boston Congregational Publishing Co., 1871; \$1.75. THE NEW HEBRIDES AND CHRISTIAN MISSIONS, by Rev. Robert Steel, D.D.; J. Nisbet & Co., London, 1880; \$2.00. THE SOUTH SEA ISLANDS: AS THEY WERE, AND AS THEY ARE, by Rev. John Inglis, in *Good Words*, 1861. THE KING AND PEOPLE OF FIJI, by Rev. Joseph Waterhouse; London Wesleyan Mission House, 1866; \$1.50. AT HOME IN FIJI, by Miss C. F. Gordon Cumming; Armstrong & Sons, New York; \$1.75. THE MARTYR MISSIONARY; American Sunday School Union, Philadelphia, 1844; 75c. MISSIONARY LIFE AMONG THE CANNIBALS: being the Life of Rev. John Geddie, D.D.; by Rev. Dr. Patterson: Toronto, C. B. Robinson, 1882; \$1.50.

of Oceania south of the equator, the designation Eastern and Western Polynesia being given to those portions respectively east and west of the 180th parallel of longitude. Mr. Inglis prefers the not uncommon nomenclature of Micronesia—*little islands*—for all the groups north of the equator; Melanesia—*black islands* (from the colour of the natives)—for those south of that line and west of 180°; and Polynesia for those in the southern hemisphere east of long. 180°. According to this last division, *Micronesia* embraces the Caroline, the Marshall, the Ladrone, the Gilbert, the Kingsmill, and many others west of the Sandwich Islands; *Melanesia* includes the Fiji, the New Hebrides, New Caledonia, the Loyalty and Solomon groups; and *Polynesia* the Society, the Hervey, the Ellice, the Samoan or Navigators, and the Tongan, or Friendly Islands, with other smaller groups. The total population of this island world, exclusive of New Guinea, is supposed to be about two millions, composed of mixed races, speaking many different languages, having very little in common save the melancholy feature that they are decaying races; all of them, previous to the introduction of Christianity amongst them, sunk into the lowest depths of degradation in which it was possible for human beings to exist. The missionary literature of the South Seas is voluminous, minute, romantic, and exceedingly interesting. It abounds in details of the condition in which the natives were found by the early missionaries, of their disgusting rites and practices; it pictures

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in glowing and graphic terms how the Gospel found an entrance, and ultimately achieved its greatest triumphs in these dark abodes of heathenism, and draws a striking contrast betwixt the condition of the people at the beginning of this century and at the present time. Our aim in what follows is to give an outline of the successive steps which have led to the happy change.

Balboa, the governor of Darien, was the first European to look on the waters of the South Seas, in 1513, when he formally "took possession of them" in the name of his master the king of Spain. Seven years later Magellan, the Portuguese navigator, passed through the entire expanse of waters, and gave it the name of the Pacific Ocean. John Oxenham, an Englishman, followed forty years later. Dutch navigators gave their names to New Holland, New Zealand, and Tasmania in 1616, and explored the Fiji Islands in 1642. But our acquaintance with the South Seas dates from the voyages, in 1768, 1772, and 1776, of Captain Cook, who was the first to give a scientific and detailed account of those regions. The first British settlers were doubtless the crew of the ship *Bounty*, who, having raised a mutiny against Captain Bligh, and sent him and some of his officers adrift in an open boat, landed upon Pitcairn Island, and founded a colony that is still in existence.

September, 1795, is an important date in the history of Missions. It was then that the London Missionary Society was formed for the propagation of the Gospel in

heathen lands. At first it was undenominational, and supported by the Christian people of all the evangelical churches. But as the Church of England, the Methodist and the Baptist Churches had already established missionary societies of their own, this new association came eventually to be distinctively connected with the Independent or Congregational Church. During its whole history it has been managed with great wisdom, energy, and zeal, and has been eminently successful in carrying out the purposes for which it was instituted. It may be said to have originated in a missionary sermon, preached by Rev. David Bogue, of Gosport, in 1794. The recital of Cook's discoveries in the South Seas, and the letters and addresses of a few sanguine men, among whom were the Rev. Rowland Hill and Rev. Dr. Haweis, created at this time an extraordinary enthusiasm in regard to Foreign Missions. Dr. Haweis directed the attention of the Society to the South Seas as an eligible place to commence, and drew such a glowing account of this virgin field as induced them forthwith to embark in what subsequently proved to be the most successful enterprise of modern Christianity. Men and money were promptly furnished for the good cause.

In August, 1796, the ship *Duff*, Captain James Wilson, sailed from London, having on board twenty-nine missionary agents, who had volunteered their services. Only four of them were ordained ministers—Messrs. Jefferson, Eyrie, Lewis and Cover. The others were



mechanics and artisans. In March, 1797, the *Duff* reached Tahiti, the principal island of the Society group, where the adventurers met with a friendly reception from the natives. It was arranged that the four ministers and thirteen of the others should remain there; that ten should proceed to Tonga, the chief of the Friendly Islands, and two to the Marquesas group. All commenced their labours with the best intentions, but it soon appeared that most of them were unsuited for the work they had undertaken. They had neither the education, the judgment, nor moral courage equal to the occasion and the circumstances. Some proved unfaithful and abandoned the work. Others were discouraged; the rest struggled on as best they could, and the Missionary Society learned a valuable lesson,—that every man, and any man, will not do for a missionary. In the meantime, however, they had begun well. Pomare, the king of Tahiti had years before entertained the crew of the *Bounty*, and in expectation of their return had built a large house for them, and which was now placed at the disposal of the missionaries. The natives were delighted at the new-comers, were amazed at their handicraft, listened eagerly to what they had to say, and so inspired the missionaries with hope that the *Duff* returned to England with such an account of the beauty and fertility of the Islands, and of the reception the Gospel had met with, as filled the English mind with the utmost enthusiasm. The conquest of heathendom was regarded as



within easy reach. Nothing could appear more promising. These savages were represented as "listening with silent awe, and ready to embrace the message as quickly as it could be communicated to them." That such inflated accounts were wide of the truth the subsequent history of the mission proved.

Again the *Duff* sailed in December, 1798, for the South Seas, with five ordained ministers and twenty-five assistants. She had not proceeded very far on her voyage when she was captured by a French privateer, and her crew and passengers were made prisoners of war. During many months they endured incredible hardships. Most of them got back to England. Only very few of the party ever reached their destination. And when they did, the first news they received was that it had fared badly with the first missionaries on Tahiti. No sooner had the *Duff* left the island than the natives turned against them, robbed them, threatened their lives. Three, indeed, of those who had settled on Tonga were killed, and, to end their hopes, war broke out in Tahiti and the missionaries, one after another, were compelled to flee for their lives. Meanwhile, before these evil tidings reached England, a third party, of twelve missionaries, sailed for Tahiti and landed in July, 1801. But neither could they make any progress and, in 1809, the field was abandoned as utterly hopeless. Two years later, however, five of them returned from New South Wales, whither they had gone, and settled on the neighbouring island of Eimeo,

where king Pomare then resided, and who, to the joy and surprise of the missionaries, soon after their return, offered himself as a candidate for baptism, declaring his intention to worship Jehovah, and expressing his desire to be further instructed in the principles of religion. Eimeo became a sanctuary for the missionaries when troubles arose in Tahiti, and, when a plot was raised for the destruction of Christianity, it became a rallying point for the native converts; and, in 1815, when matters reached a crisis, a pitched battle took place betwixt them and the idolaters, which resulted in the extermination of heathenism. From that time forward Christianity prevailed. The clemency of the king and the Christian chiefs towards their vanquished foes completely subdued them. Idolatry was abolished in both Tahiti and Eimeo. A new era was at hand. A master-spirit now appeared on the scene who was adapted in a remarkable degree to head the enterprise. This was John Williams, who, along with Messrs. William Ellis, J. M. Orsmond, L. E. Threlkeld, C. Barff, R. Bourne, and D. Darling, arrived at Eimeo as a reinforcement to the mission. Mr. Ellis, himself one of the foremost missionaries, is widely known through his writings and the important services which he rendered to the cause of missions in Madagascar, as well as the South Seas.

John Williams was born near London, in 1796. He had a pious mother. His biographer says of him—"He was never known to tell a lie." At eighteen he was con-

verted, and at once made up his mind to devote his life to missionary work among the heathen. After having gone through a course of study, he and Robert Moffat were ordained as missionaries in September, 1816—the one to be the apostle of Polynesia, the other to become famous as a pioneer missionary in the wilds of Africa. With his young wife Williams sailed from England in the *Harriet*, 17th November, 1816. Having spent a short time in Sydney and New Zealand, it was a year before the party reached Eimeo, where Williams remained some time learning the language, and assisting the missionaries to build a vessel which was named the *Haweis* in honour of Dr. Haweis. From Eimeo he and Mr. Threlkeld were sent to Huahine, where the people received them joyfully. From neighbouring isles crowds came to see them. Among others, Tamatoa, the king of Raiatea, came asking for missionaries. This was the central and largest island of the Society group—the seat of political power, and the headquarters of idolatry, having its great temple of Oro—the Moloch of the South Seas. Two years before this, a small vessel from Tahiti having on board a missionary, Mr. Wilson, and Pomare, had been driven to seek shelter in a storm. The effect of this unexpected visit was, that Tamatoa had been influenced in favour of Christianity. Upon Huahine Williams first erected a tasteful house for himself, and then taught the people to build, and to cultivate the ground. But, pleasing as was their reception, the missionaries soon perceived that the people

they had to deal with, were savages of the lowest type. They persevered. A small chapel was erected and a printing press set a going. Schools were established. In a short time an incredible change had come over the people. The chapel was superseded by a church to hold three thousand. Villages of neat whitewashed cottages rose along the shores; a code of laws was adopted by vote of the people in public assembly. Trial by jury was introduced, and the foundations of remunerative commerce were laid in growing cotton, tobacco and sugar. More than this, he early taught them the first principles of missionary enterprise. It was a great day at Raiatea when "the Missionary Society" was inaugurated. King Pomare was chosen its first president, and opened the proceedings with an eloquent address. At the end of the first year, in May, 1821, the Raiateans had contributed produce valued at two thousand five hundred dollars as an earnest of their desire to make known the Gospel to others. At the end of two years their contributions were more than seven thousand dollars. In May, 1820, seventy natives, including some of the principal chiefs, were baptized. Now that the mission was firmly planted, Williams must move on to greater conquests. He paid a visit to Sydney, purchased a small vessel, the *Endeavour*, and sailed for Rarotonga, the chief island of the Hervey group. Within twelve months that whole group, numbering seven thousand people, had renounced idolatry and were engaged in building a church, *six hundred feet long!*



It was here that Williams conceived the idea of building a missionary ship for himself. Aided only by native labour he carried out the project, and in fifteen weeks the *Messenger of Peace* was launched, a staunch vessel, sixty feet long, and about seventy tons burden. Leaving the missionaries with their wives to carry on the work he had begun at Rarotonga, he set sail for the Samoan or Navigator's Islands, six hundred miles distant. The natives loved him dearly, and mourned bitterly when they heard he was going away. And these were the same people who sought to murder the missionaries who first landed on Rarotonga. The Samoans were found to be more open for the reception of the Gospel than any of the islands yet visited. Williams' progress among them was like that of a great conqueror. In a short time the whole population, numbering sixty thousand, were under religious instruction. Christianity triumphed by its own inherent power and the benevolent spirit in which it was presented. The degraded savages yielded to the benign influence of the Gospel of Peace. While Williams was thus engaged, moving about from place to place, laying the foundations of the work, many other devoted missionaries had been attracted to these Islands of the Sea. The Americans, in the Sandwich Islands; the Wesleyans, in the Friendly Islands; the Church of England, in New Zealand. And relays of missionaries had been sent out from time to time by the London Missionary Society to the points that had been opened up by Williams and Ellis.



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After an absence of eighteen years, Williams resolved to visit England and beseech his countrymen to come "to the help of the Lord against the mighty." His sojourn there was as brilliant as his successes in the South Seas. He visited the chief towns and cities, and everywhere received an ovation. Modest and unassuming as ever, "the blacksmith's boy" stood up in the midst of vast audiences and carried them captive by the simple recital of facts. He wrote his "Narrative of Missionary Enterprises and Triumphs in the South Sea Islands," which gave an immense impulse to the missionary cause when as yet it possessed the charm of novelty. Williams was almost idolized; but he cared little for fame. He loved the heathen and he must go and labour and die among them. Funds were raised to buy and equip a missionary ship. In April, 1838, he left the Thames in the *Camden* of 200 tons, with a large party of missionaries for the Society, the Hervey, and the Samoan Islands. The last named were reached in October. He proceeded to visit them in detail, and as they sailed along the coast every few miles were seen large churches, white as snow, smiling a welcome from amongst the foliage around them. On Upolu alone there were eight or ten churches. For some time Williams resided with his family on this island, making occasional visits to other places, everywhere preaching the word and helping on the work. On the 3rd of November, 1839, he delivered his farewell address to the church of Samoa, and next

day, accompanied by Mr. Harris, set sail in the *Camden* for the New Hebrides with a party of twelve missionaries. They reached Eromanga on the 20th. Williams, Harris, a Mr. Cunningham, and Captain Morgan landed and walked up the beach. Of a sudden the natives rushed upon them. While the others managed to reach the boats, Williams and Harris were overtaken, and *clubbed* by the savages. It was the work of a few minutes. The intrepid missionary was no more. The sad news soon spread, and all the islands he had visited were plunged into mourning. "*Aue Williams! Aue Tama!* Alas Williams! Alas our father! we shall never see him more! He that brought us the good word of salvation is gone! Oh cruel heathen; they know not what they did! How great a man they have destroyed!" With such words Malietoa, the chief of Upolu, endeavoured to comfort the disconsolate widow, bidding her dry her tears lest she, too, die with sorrow, "and, if *you* be taken away from us, oh! what shall we do?"

The missionary work did not die with Williams. The sympathy that was everywhere awakened rather served to infuse new life into it. Especially was this the case in the Samoan Islands. About this time a religious awakening began on Tatuila, the field occupied by Rev. A. W. Murray. Great numbers of careless and immoral persons came under deep concern for their souls, and gave evidence of a change of heart in hours of weeping and supplication. "While I endeavoured to pray with them,"

says Mr. Murray, "the feelings of those who were seized with convictions became more and more ungovernable, and when prayer was finished, the house was a very Bochim. It was vain to attempt to calm them by words, their distress was too deep to allow of their being affected by anything that man could do or say. As soon as they were able they retired—not however to find relief or rest, but to mourn in secret and cry in the bitterness of their spirit."

Such was the commencement of the revival which spread over the whole of Tatuila, and also extended to neighbouring islands. The Gospel had taken root. The little grain of seed had become a spreading tree; and though much of the religious manifestations of the new converts was on the surface, the improved condition of the people, morally and socially, was unmistakable. Dr. and Mrs. Turner and Dr. and Mrs. Nisbet arrived at Upolu in 1841, and had a large share in the translation of the Scriptures, the whole of which was completed in 1855. They also rendered valuable service in connection with the Theological Institution at Upolu, which has now been in successful operation for nearly forty years. The present native population of the Samoan group is stated by Mr. Murray to be 34,265, divided as follows: Adherents of the London Missionary Society, 26,493; Wesleyans, 4,794; Papist, 2,852; Mormons, 126. In all, the London Missionary Society has in the South Seas, twenty-one English missionaries, 267 native ordained

ministers, 9,521 members, 39,804 adherents, and 12,669 scholars.

While the labours of the London Missionary Society were thus being crowned with success in the Society, Hervey, and Samoan Islands, the Church of England and the Wesleyans had established themselves strongly in Australia and New Zealand and began to extend their labours also to the islands. The first field entered upon by the Methodists was the Tongan or Friendly Islands, which had almost been lost sight of since the murder of the missionaries in 1797. In 1822 the Rev. Walter Lawry was deputed by the friends of the cause in New South Wales to visit the Tongan people with a view to reviving the mission. Though he made little progress himself, he reported favourably of the field and, in 1826, the English Conference sent out the Rev. John Thomas and Rev. John Hutchinson. These were followed in 1828 by two others, Messrs. Turner and Cross, who settled on Nukualofa, where marvellous success soon attended their labours. Village after village submitted to the Gospel and a work of reformation commenced almost unparalleled in the history of missions. The good news spread to the other islands, and in a short time the whole group was reclaimed from heathenism. Every vestige of idolatry disappeared. In 1829 they had thirty-one church members. In 1834 the number had increased to 7,451, with as many scholars attending the schools. The most remarkable case of conversion was that of George



Tubou, the chief of Haabai, who afterwards became king of the whole of the Friendly Islands. As a youth he was fierce, savage and warlike, and devoted to the idolatry and superstitions of his country. But under the influence of Christianity he and his wife Charlotte became conspicuous in after life for humble piety and zeal for the cause of Christ. George became a useful local preacher, and his wife was equally successful as class-leader and teacher of females. Rev. Thomas West, who joined the mission in 1845, had the honour of completing and carrying through the press a copy of the entire Bible in Tonguese, and published a complete history of the mission in his "Ten Years in South-Central Polynesia." At the present time the Methodists have 126 churches, 8,300 communicants, 5,000 scholars and 17,000 attendants on worship in the Friendly Islands, out of a population of 20,000. In commemoration of the great reformation in these islands, it was enacted by the king and parliament that, "as it was on the 4th of June, 1862, that civil liberty came to Tonga, that day shall be observed annually, in all the kingdom, as a festival, *for ever and ever*, in memory of the liberty of Tonga."

The Fiji Islands are about two hundred and twenty-five in number. About eighty are inhabited. Viti Levu—the *Great Fiji*—is ninety miles by fifty; population, 50,000. Vanua Levu—*Great Land*—is nearly as large, having 30,000 inhabitants. The others are seven or eight groups of small islands, the total population being about



140,000. Situated between 15° and 20° south latitude, the climate is warm but not unhealthy. The soil yields food in prolific luxuriance. The supply of fish is inexhaustible. The natives are a muscular, rather well shaped race, with a dark purple complexion, and the head covered with a mass of long curly black hair. By nature the most savage, and in habits the most depraved of all the South Sea Islanders, the Figians are not without intelligence. Their canoes are the finest in the South Seas. Their religion seems to have been idolatrous, without idols. Every island had its own particular god, priests and temples, but without any visible representation of their deities. Human sacrifices was an important part of their ritual. But the most repulsive and appalling custom was their cannibalism. It was not an occasional or fitful impulse with them. It was their regular habit. The completion of a temple or the launching of a canoe was not duly celebrated without a feast of human flesh. A dozen men would be killed, cooked and eaten in honour of a canoe. The victims were confined to neither age nor sex. Old men and maidens, and even children shared the same fate. Infanticide was fearfully prevalent. Women, from the day they were married, wore a cord around their necks with which when they became widows they were willingly strangled, that their spirits might accompany their brutal husbands into the spirit land, or that they might escape the barbarities that awaited them here. They have been known compla-

cently to dig their own graves. Humanity never appeared so utterly debased as in the Fiji; yet of such a people Sir Arthur Gordon, the Governor of the now British colony, and who is not a Methodist, can say,—“It is impossible to speak in too strong terms of the wonderful service and wonderful results both religious and social, which have attended the Wesleyan missions in Fiji. The condition of the people is as different from what it was as can possibly be conceived. The people of Fiji are now a Christian people.”

It is interesting to know that the first efforts to evangelize the savages of Fiji emanated from the native missionary society of the Friendly Islands. When, in 1834, the little Tongan church was blessed with a religious awakening; when the king and queen and thousands of their subjects were converted, their first impulse was to send the Gospel to the benighted people of Fiji. In 1835 two of the Tongan missionaries were appointed to commence the new mission. These were Revs. William Cross and David Cargill, who began the work in Lakemba. In 1838 the Wesleyan Missionary Society sent out three missionaries from England—Messrs. John Hunt, T. J. Jaggar, and James Calvert, with their wives. The Rev. Thomas Williams and his wife arrived in 1840; Mr. and Mrs. Tucker in 1841. Success came slowly and in an unexpected quarter. On the little isle of Ono, one hundred and fifty miles from Lakemba, chiefly through the instrumentality of some of the Tongan con-

verts, the first in-gathering took place. In 1842 there was not a single heathen left on the island. From that time Christianity spread rapidly until almost the whole group was reclaimed from heathenism. The year 1847 was remarkable for the completion of the first edition of the New Testament. In 1856 the whole of the Scriptures were translated. On October the 4th, 1848, Fiji lost its greatest missionary, John Hunt, who died at the age of thirty-seven, after ten years of unremitting labour. There are now connected with the Wesleyan mission stations in Fiji about 23,000 church members. Upwards of 104,000 attend public worship in the churches, which number nine hundred. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over forty-two thousand children are instructed in the fifteen hundred schools, and the last relics of heathenism still lingering in some of the remoter mountainous regions are rapidly dying out. Fiji became a British colony in October, 1874. Miss Gordon Cumming, in her recent work "*At Home in Fiji*," regarding the work of the Wesleyan missionaries, says:—"I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. You may pass from isle to isle, and everywhere find the same cordial reception by men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister, for whom the

village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?" And that this religious fervour is not an empty fanaticism is evidenced by the further fact that in all their secular dealings the people are distinguished by simplicity, honesty and kindness.

THE ELLICE GROUP.—The introduction of the Gospel into these islands came about in a remarkable way. In April, 1861, a party of nine natives of the Penrhyn group, having lashed two canoes together, set out on a voyage for an island about thirty miles distant; but a storm coming on, they were driven before the wind a distance of fifteen hundred miles. After three weeks' exposure to the perils of the sea, their frail craft was cast ashore upon the island of Nukulaelae, one of the Ellice group. Five of the party perished among the breakers. The four nearly famished survivors effected a landing. They were all Christians. One of them, Elekana, was a native of Samoa and a deacon of the church. In return for the kindness of the natives, Elekana set to work to instruct them in the knowledge of the true God. After four months they allowed him to leave, only on condition that



he should go to Samoa and return to them with a teacher. On his way thither Elekana stopped at some of the other islands, and made so good use of his time that when the Samoan missionaries were sent to them, they found the people waiting to welcome them as if they already knew the preciousness of the truth which was brought to them. When Mr. Davies visited the group in 1873, he found the work in an encouraging state on all the islands. "Each island had its laws which were respected and enforced. Each had its good stone chapel and teacher's house, and the services were well attended. Hundreds could read the Scriptures with fluency, and the progress made among these young Christian communities was a matter for wonder and gratitude."

LOYALTY ISLANDS.—*The London Missionary Chronicle* for March contains a memorial of the old Chief Huaisiline. The story illustrates the wonderful changes effected by Christianity in these islands. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practised polygamy. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his father, but he



helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time till his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace liberal in giving and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, 'I don't know. It is with God. I leave myself, body and soul, in the Lord's hands.' When near his end he said, 'I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it.' And so with words of admonition and cheer the old chief fell asleep in Jesus."

THE NEW HEBRIDES.—This group lies about one thousand miles due north of New Zealand, about midway between New Caledonia and the Solomon Islands. There are about forty islands, of which thirty are inhabited. The total population is about 30,000, but decreasing rapidly. Aneityum, for example, is supposed at one time to have had ten thousand inhabitants; in 1858 it had only 3,500; twenty years later the population was reduced to 1,279. In greater or less degree, a like pro-

cess of decay is depopulating the whole of the South Sea Islands. The reasons assigned for this melancholy state of matters are war, infanticide, measles and other epidemics, drink, and the nefarious "Labour Traffic." The first ray of Christian light that penetrated these dark and debased abodes of heathenism seems to have come through the instrumentality of a couple of Samoan teachers who were left on the island of Tanna by John Williams, the day before his death, in 1839. The honour of establishing an organized mission was reserved for the Synod of the Presbyterian Church of Nova Scotia, who in 1846 appointed the Rev. John Geddie, of Cavendish, P. E. Island, as their first missionary to the New Hebrides. Mr. Geddie and his wife, with Mr. and Mrs. Archibald, commenced their labours on the island of Aneityum in 1848. Mr. Archibald remained but a few months. Mr. and Mrs. Geddie were left alone for three years to endure great hardships, and were often in peril of their lives. But their faith and perseverance overcame every obstacle. In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church of Scotland, joined the mission on Aneityum. His arrival was opportune, just as the tide was about to turn. The whole population soon afterwards abandoned heathenism,—and, meanwhile, other islands were being prepared for the reception of the Gospel. Churches were built and schools established. Portions of the Scriptures were translated, and printed by the natives in their own language. The New Testa-

ment was completed in 1859, and the whole Bible was given to the Aneityumese in their own language in 1877. Dr. Geddie retired from the field in 1871, and died at Geelong in the following year. Who could wish for a grander epitaph than his?—"When he came to Aneityum there were no Christians, and when he went away there were no heathens." His colleague, Mr. Inglis retired in 1877. The testimony of all who have visited the scenes of their labours is that the savages of Aneityum have been transformed into a quiet, inoffensive people, keeping up a consistent profession of faith. A complete and interesting account of the work is to be found in the "Life of Dr. Geddie," recently published by Rev. Dr. Patterson, from which we take the following statistics:—European missionaries, 11; native teachers, 89; stations and out-stations, 50; church attendants, 2,644; communicants, 814; schools, 86; scholars, 2,433. In thirty years, 4,500 converts have been won from heathenism. Since its commencement, twenty-three ordained ministers have been connected with the mission. Eight are dead, and four have retired. The eleven now in the field have formed themselves into a Synod which meets annually. Three of the missionaries are Canadians, supported by the Presbyterian Church in Canada; four come from the Australian churches, one from New Zealand, and three from the Free Church of Scotland. Altogether, twelve ordained missionaries with their wives have gone from Nova Scotia to the New Hebrides. Two

of them, Rev. G. N. Gordon and Rev. James D. Gordon, and the wife of the former, suffered martyrdom on the blood-stained island of Eromanga.

“THE MELANESIAN MISSION,” which has for its field the Northern New Hebrides, the Banks, and the Solomon groups, is carried on by Episcopalians. It was initiated by the apostolic Dr. Selwyn, the first Bishop of New Zealand, in 1847, and is under the management of an Australian Board. An endowment of £10,000 having been raised for a missionary see, the Rev. John Coleridge Patteson was consecrated Bishop of Melanesia in 1861. After ten years of noble work, and most brotherly co-operation with the missionaries of other societies, this eminent man of God suffered martyrdom at the hands of the infatuated natives of Nukapu. The mantle of Bishop Patteson fell on the Rev. J. R. Selwyn, a son of the pioneer bishop, who is also a man of faith, and who is zealously prosecuting the work, for which he is admitted to be well adapted. A distinctive feature of the Melanesian Mission is the Industrial School on Norfolk Island, which is attended by upwards of one hundred and eighty students, taken from the different islands, and where learning and manual labour are combined in the curriculum of study prescribed for native teachers and ministers. The number of English missionaries is twelve.

The American Board of Commissioners for Foreign



Missions are also represented in these Seas. We find them contending with almost inconceivable difficulties in the Caroline, Marshall, and Gilbert groups, to the north of the New Hebrides, and of the equator. In 1851 they sent Messrs. Snow and Gulick, with their wives, to the island of Ponape. Dr. Pierson, and Messrs. Sturges, Doane, and Bingham shortly after followed. The arduous work has been prosecuted with unflinching zeal and with varying success ever since. The number of American missionaries and their wives now attached to the mission is eighteen. Besides these are ten Hawaiian missionaries, and eight native pastors, six native preachers and four catechists. These minister to forty churches, with 2,904 members. The increase of members in 1879 was 407. Drunkenness, debauchery and disease have frightfully thinned the population in these groups. In the Ladrone Islands, north of the Caroline, it is said that the aborigines have, from similar causes, *entirely disappeared*.

THE MARQUESAS—six in number—situated about one thousand miles south of the Sandwich Islands, have been since 1853 the chosen field of the Hawaiian Missionary Society. The race whom they have undertaken to evangelize were among the most ferocious of men—brutal cannibals. But the missionaries, who are all natives of Hawaii, have shown great energy, perseverance, and tact, and the result is that “the light and love and power of



the Gospel is gradually permeating the dead masses of the Marquesas also."

A pleasing feature of these Polynesian Missions is the agreement come to some years ago by the different Societies for a division of the fields of labour. By this means local jealousies and disputes have been almost entirely obviated, and the work has been carried on more economically and satisfactorily than it could otherwise have been done. The five missionary ships that now navigate the South Seas are all employed in the same errand of mercy. Their ownership is easily discovered from the names they bear,—the *John Williams*, the *John Wesley*, the *Morning Star*, the *Southern Cross*, and the *Dayspring*. The total number of native Christians in all the fields which we have reviewed is supposed to be nearly 400,000, of whom about 70,000 are communicants. It is not claimed that they present the highest type of Christian life, but, when we "look to the hole of the pit whence they are digged," surely there is abundant reason for thankfulness to God that not a few of these reclaimed savages can exclaim with good John Newton,—"I am not what I was; I am not what I would be; I am not what I should be; I am not what I shall be: but by the grace of God, I am what I am."



## CHAPTER VIII.

### THE SANDWICH ISLANDS.\*

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“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”  
—*Isaiah ix. 2.*

**T**HE Sandwich Islands were so named by Captain Cook, who discovered the group in 1778. This distinguished navigator was received by all classes of the people with demonstrations of astonishment and delight. Offerings and prayers were presented to him by the native priests in one of the temples near the bay in which his vessels anchored and on the shore of which he was murdered on the night of the 13th February, 1799. The islands, ten in number, are called by the inhabitants the *Hawaiian Islands*, from the largest of the group. They are situated about 2,500 miles due west from Mexico, and are distant from Japan 3,400 miles,

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\* HISTORY OF THE MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO THE SANDWICH ISLANDS, by Rufus Anderson, D.D., LL.D., late Secretary of the Board; Boston, 1874; \$1.50. HISTORICAL SKETCH OF MISSIONS IN THE SANDWICH ISLANDS, MICRONESIA AND MARQUESAS, by Rev. S. C. Bartlett; Am. Board, 1880; 15 cents. LIFE IN HONOLULU, by Laura F. Judd; Randolph & Co., New York; \$1.25. LIFE IN HAWAII, by Rev. Titus Coan; Randolph & Co., New York; \$1.50.

thus occupying a central position on the great ocean highways that connect America with China and Australia. The four largest and most important islands are Hawaii, Maui, Oahu, and Kauai. The circumference of Hawaii is about three hundred miles, and that of Oahu about one hundred. They are all of volcanic origin. Snow-capped mountains rise to a height of nearly 14,000 feet. On the east side of Hawaii, at an altitude of 4,000 feet above the sea, is the largest volcano that has yet been discovered. It is in a state of ceaseless activity, the crater being literally a lake of fire, nine miles in circumference, bordered with perpendicular walls of lava one thousand feet deep. The climate is remarkably healthy, and the natives, considered physically, are among the finest races in the Pacific.

Sixty years ago there was not a solitary native Christian in these islands. The people lived in the lowest condition of heathen barbarism. The accounts of their moral debasement seem almost incredible. Marriage and family ties were unknown. It was common for children, as soon as they were born, to be given away by their parents or to be buried alive; and when fathers or mothers became aged and infirm, it was not uncommon for their children, in order to rid themselves of the burden, to cast them down a precipice, or to bury them alive. Human sacrifices formed a part of the religion of the natives. But the most intolerable part of the religious system was the *tabu*, which made certain days,

places, persons, and things sacred, and death was the penalty for its violation. The islands were full of idols of hideous and disgusting appearance. "At the present time these same islands are found under an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the Gospel as any one of the governments of Christian Europe, and, what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name, as the churches of the most favoured Christian countries." How this great change has been effected we shall now endeavour very briefly to state, if not in the precise words of the author whose name we have already quoted,\* at least with the acknowledgment that to him we are largely indebted for the information submitted.

The agency, which by the blessing of God has proved so successful, was the American Board of Foreign Missions, composed, at the time here referred to, of representatives from the various evangelical churches in the United States, and which, up to the time of the Union of the Old and New-school Presbyterian Churches, was chiefly supported by the Congregationalist Churches of New England, and the Presbyterians of the Middle and Southern States. In the year 1809, a youth named

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\* Dr. Rufus Anderson.



Obookiah, a native of Hawaii, was induced to take passage in an American ship and landed at New Haven in Connecticut. The college buildings there attracted his attention, and, learning their object, he was found one day weeping on the threshold because there was no one to instruct *him*. Kind friends took the lad by the hand and cared for him. Meanwhile other youths were found from the Sandwich Islands and other foreign parts in such numbers as to suggest the establishment of a mission school or college, which was opened in 1816 with twelve pupils, of whom seven were from the Sandwich Islands. The object of the school was the education of heathen youths with a view to sending them back to their own countries as schoolmasters, missionaries, physicians, skilled artisans, etc. Obookiah was among the first pupils, but he died before he had completed his education. Chiefly through him, however, a very general interest had been awakened in regard to his countrymen, and a mission to the Sandwich Islands was resolved upon. So that although the school itself was not very long-lived it could not be called a failure, since it gave rise to this mission.

It has often been mentioned as a remarkable fact in the history of missions that the Sandwich Islanders had abolished idolatry before Christian missionaries were sent to them, and thus, in some respects, answered the condition foretold in prophecy, Isaiah xlii. 4, "and the isles shall wait for his law." In a sense this was true, but it is to



be noted that this strange event resulted from no religious conviction whatever, but rather from a desire to be rid of every kind of religious restraint upon the lusts and passions of a debased and sensual people. Yet was it overruled by Providence for their speedy conversion.

The mission to the Sandwich Islands was commenced on the 4th of April, 1820, when the brig *Thaddeus* reached Hawaii with the first detachment of missionaries, consisting of the Revs. Hiram Bingham and Asa Thurston, from the Andover Theological Seminary, ordained to this work; Dr. Holman, a physician; two schoolmasters, a printer, and a farmer—all married men. The first news that greeted their arrival was the death of the old king, and "that his successor had renounced the national superstitions, destroyed the idols, burned the temples, abolished the priesthood, put an end to human sacrifices; that peace prevailed, and that the nation, without a religion, was waiting for the law of Jehovah." The young king was friendly towards the missionaries, but was in no haste to come under the restraints of the new religion; however, he consented that they should occupy stations on three of the principal islands. The missionaries began by reducing the language of the natives to a written form—their alphabet containing only twelve letters—five vowels and seven consonants. In 1822 the first printing press came into use. Since then not less than one hundred and fifty works have been printed in the Hawaiian language, covering more than two hundred

and twenty millions of pages. They include three editions of the Bible and four editions of the New Testament—more than twenty thousand of the former and thirty thousand of the latter. Upwards of a hundred thousand hymn books have been printed, latterly with tunes annexed; and many editions of the Catechism. Besides a comprehensive series of school-books, a number of standard works on Theology, Church History and Science; biographical memoirs of distinguished natives and missionaries; sketches of Hawaiian history and “Antiquities of the Islands by Hawaiians.”

Before long attempts were made by unfriendly foreigners to throw suspicion on the missionaries and their work, but Providence interposed on their behalf. Mr. Ellis, the same prudent English missionary who afterwards became so useful in Madagascar, accompanied a party of native missionaries from the Society Islands who had been sent to visit the Marquesas. On their way they stopped here, and Mr. Ellis' familiarity with the language proved of immense service to the mission. The first reinforcement of the mission arrived in the spring of 1823. It consisted of three ministers, two licentiates, a secular superintendent for the mission, and three Hawaiians from the Foreign Mission school. By this time the earlier missionaries were able to preach, and Mr. Ellis had translated and circulated a collection of hymns, much to the gratification of the natives. It was not long before a church was built at Honolulu, and this

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having been destroyed by fire a larger and better house was speedily erected and dedicated. Many of the chiefs and rulers had come under the influence of Christianity, and schools were in a flourishing condition on many of the islands. At the end of this year fifty natives were employed as teachers and two thousand had learned to read. The religion of the Gospel had taken root in Kailua where it was first proclaimed, and here also a church had been erected, in which the usual attendance was from six hundred to a thousand persons. The Gospel was introduced to Hilo and Puna on the opposite side of Hawaii in 1824, and in two months after another church—the ninth on the group—had been erected. A few years more and Hilo became the most interesting of all the Christian districts. In 1825 more than a hundred natives of both sexes at Honolulu offered themselves for Christian baptism. An important event of this year was the institution of a prayer-meeting at Honolulu by the Prime Minister and several others. It was called by the natives a “tabu meeting,” since none were admitted who did not engage to live sober and correct lives, and to attend to the external duties of religion. What may be called the first “awakening” on the islands took place in this year at Lahaina, when family worship began to be instituted, and when scarcely an hour of the day passed in which the missionary had not calls from persons anxious to know what they must do to be saved. There was a similar experience at Kailua on Hawaii; and at

Hilo, on the other side of the island, at least two thousand habitually attended public worship.

Meanwhile there were not wanting wicked men to oppose the progress of the Gospel, seeing that it interfered with their unlawful gains and sinful pleasures. The outrages committed by English and American sailors, and under the protection of their national flags, were too flagrant to admit of description. But even these were providentially overruled for good, for we read that soon after this the Queen-regent, Kaahumana, made a tour of the island of Oahu in person, accompanied by Mr. Bingham and a company numbering between two and three hundred, to counteract the pernicious influences exerted by the visit of U. S. war vessel, the *Dolphin*. Subsequently to this the regent made repeated tours on other islands, addressing the people in the different villages, prohibiting immoral acts, enjoining a due observance of the Sabbath, encouraging them to learn to read, and exhorting them to love and obey the Saviour of sinners. The people attended these meetings in crowds. The old queen was in real earnest, and the influence of her own reformed character carried greater weight even than her absolute authority.

A great meeting was held at Kailua in October, 1826. The regent was there, with many of the chiefs and most of the missionaries, when it was determined to erect a new church, the first having become too small. Thousands of people were employed in the construction of a



building 180 feet by 78 feet; it contained an audience of about *four thousand*. The day of dedication was one of rejoicing such as had not been witnessed on that island. On the next day the regent, chiefs, and missionaries again addressed vast crowds, reaffirming their purpose to refrain from interference with the political affairs of the nation; while as missionaries they would declare the whole counsel of God, whatever might be its bearing on the former customs and existing usages of the government and people. At another station a still larger convocation assembled, where Mr. Bishop preached twice to a congregation of more than *ten thousand* people—the largest audience that ever assembled on those islands for Christian worship. In 1828 a second reinforcement of missionaries arrived, consisting of five ministers, one printer, and four unmarried female missionaries. In this year religious instruction seemed to take a stronger hold on the people than ever before. The attendance at Lahaina on the stated prayer-meeting was seldom less than a thousand. At a score of places on Maiu similar meetings were conducted by native teachers. The spacious church at Kailua was filled to overflowing on Sabbath mornings. Among the converts were the wife of the Governor and other persons of distinction and influence, whose spiritual experiences were similar to those of members of congregations in Christian lands; the same frank confession of sinfulness; and the same repentance and faith. The savage had become the humble follower



of the Lamb; the dishonest, brutalized son of earth had become the peaceful citizen, the promoter of order, sobriety and Christian morality. A Temperance Society was formed at Honolulu in 1831 having a thousand members pledged to abstain from the use, sale, and manufacture of ardent spirits, and from "treating" their acquaintances or strangers with the same. Among the many instances of special interest referred to by Dr. Anderson, none is more remarkable than the record of the life and death of the good regent. She was nearly fifty years in heathenism before she learned the more excellent way. Her after life testified that she was indeed "a new creature." She became a nursing mother to the infant church. Her last words were two lines of a favourite Hawaiian hymn,—

"Lo here am I, O Jesus,  
Grant me Thy gracious smile."

Few have ever done so much in the short space of eight years to advance the cause of the Redeemer as *Kaa-humana*.

Notwithstanding many discouragements and drawbacks incidental to the sudden transition that had taken place in the habits of the community, the good work was attended by steady progress. As often as any of the missionaries were obliged, on account of their health, or for other reasons, to relinquish the work, others were sent out to take their places. But in 1833, the attention of the Board became directed to the question, "how to

bring the evangelical agency to bear, in the shortest possible time, upon the entire people of the Sandwich Islands, and thus, should the Divine blessing attend the effort, afford an impressive illustration of the renovating influence of Christian Missions." The total population of the islands at that time was supposed to be about 130,000, of whom but little more than one half were regarded as under missionary influences. Fresh detachments of missionaries were sent out year after year. But in 1836 the largest reinforcement embarked that was probably ever sent out by any Mission Board at one time. It numbered in all *thirty-two* persons. The arrival of so great a company of Christian labourers, just in time to take their positions and acquire the language, before the wonderful outpouring of the Holy Spirit, soon to be experienced, was another of the singular providential interpositions of which there were so many.

The great awakening in 1836-1838 was another important era and interesting feature in the history of the Mission. The presence of the Holy Spirit became more marked in the congregations and prayer-meetings. The standard of piety among the people was raised. Many children and young persons were among the hopefully converted, and a widespread desire was manifested to enter upon missionary work. The congregations of worshippers at that time were immense. "That at Ewa was about 4,000 in number. Honolulu had two congregations, one of 2,500 and the other between 3,000 and

4,000. At Wailahu, 1,800 ; at Lahaina, 2,000 ; and at Hilo as many as 5,000 assembled for worship. During three years, more than 8,000 were added to the church from the districts of Hilo and Puna, then containing a population of fourteen thousand. Rev. Titus Coan admitted 5,000 in one year, and as many as 1,700 in one day !”

In the meantime corresponding advances were made in secular education, as well as in regard to the civil government. In addition to Sabbath-schools at all the stations, and common schools all over the islands, normal and high schools were instituted. A regular constitution was adopted by the Government ; and, in 1844, the Hawaiian Islands were formally recognized as an independent nation by the United States, Great Britain, France and Belgium. Following the second great revival, in 1860-1861, came the novel proposal on the part of the Board *to bring the Mission to a close*. With this end in view, Dr. Anderson, the Secretary of the American Mission Board, was sent as a commissioner to the islands in 1863, and after spending three months in the most gratifying personal intercourse with the missionaries at their several houses, a general meeting was convened and a series of resolutions were adopted with great unanimity. This resulted in the formation of an independent, self-sustaining, native church under the name of “The Hawaiian Evangelical Association,” which is neither avowedly Presbyterian nor Congregational in its form of government and discipline, but it includes the main features of both.

While a few of the old missionaries still remain, from choice, in the field of their early labours and conquests, the pastorate of the Hawaiian Church may now be said to be in the hands of a native ministry, and the working of the new system has proved to be all that could reasonably be expected or desired. The Sandwich Islanders have now their own Home and Foreign Missions Boards, their Bible Society, and Temperance Associations, all of which are supported with a liberality worthy the imitation of older churches.

It was deemed fitting, at the close of the half century from the landing of the mission that there should be a formal recognition of God's signal blessing on the enterprise. A Jubilee celebration was accordingly planned by the Hawaiian Board for the month of June, 1870. On Sabbath, the 12th of that month, the native congregations in Honolulu united in the great stone church to hear the Rev. Mr. Kuaea, the distinguished native pastor, preach the Jubilee sermon in the Hawaiian language. On Wednesday, the Jubilee day, the people attended in vast numbers. Three thousand crowded the edifice, while as many more waited outside. Eight hundred Sabbath-school children occupied the spacious galleries. On the entering of the king, with Emma the queen dowager, and his cabinet, the choir sang "God save the King" in the Hawaiian language. Dr. Clark, on behalf of the American Board, then addressed the audience through an interpreter. Referring to the changes wrought



in these islands during the last fifty years, he said,—“Who shall measure them? Where else have changes so great and beneficent been witnessed in so short a period? A heathen nation has become Christian: the Bible, a Christian literature, schools and churches, are open and free to all; law and order have taken the place of individual caprice; an independent Government shares in the respect and courtesies of the civilized world; a poor wretched barter with a few passing ships has been changed for a commerce that is reckoned by millions of dollars: but more than all, and better than all, the seeds of Christian culture, ripened on this soil, have been borne by the winds and found lodgment in lands thousands of miles away—in the Marquesas and in Micronesia.” The Hawaiian people no longer worship in thatched meeting-houses. With few exceptions their churches are either framed or stone buildings, neatly finished with seats or pews, galleries, steeples and bells. A number of them are furnished with melodions. There are not less than one hundred and fifty church edifices, and the work of building and modifying, to suit the ever improving taste of the people, is still in progress.

The number of ordained foreign missionaries employed on the Sandwich Islands from the beginning is forty-two; of lay teachers and helpers, twenty-one; of female missionaries, chiefly married, eighty-three; making a total of one hundred and fifty-six. Ten of the ordained missionaries died in the field; fourteen returned to their



native land. The average duration of service of the sixteen who remained upon the islands in 1870 is thirty-seven years, which speaks well for the climate. Most of them are now beyond the age for active service, but the residence of these fathers among the Churches they have planted is a great advantage to the community and among the best safe-guards of the national welfare.

The entire cost of the mission was \$1,220,000. Never was a like sum of money more profitably invested. The total number of members admitted into communion, up to 1870, was 55,300. This is an expenditure of \$22 for each convert. Were a similar estimate applied to some congregations in Britain, and the United States, and our own highly favoured Dominion, we do not hesitate to say that the cost of each genuine convert would be more than tenfold the amount expended in these Islands of the Sea. *Fifty-five thousand three hundred!* And the salvation of one soul is declared by the Divine Saviour to be worth more than the world!

Viewed in the light of an experiment, this mission has certainly been successful. In many of its features, indeed, it stands alone. It has no parallel. It differs from the mission to Madagascar in many important particulars. For one thing, it was not required to pass through the fires of persecution. We read of no martyrs to the faith by violent deaths in the Hawaiian Islands. Here the chiefs and rulers were among the earliest converts and reformers. In Madagascar the work began

among the common people, and was chiefly extended by the natives. From both we learn the vital importance of directing the earliest and most strenuous efforts of missionary societies to the training of *native ministers*, and, also, that native churches themselves need missionary ground to be left for them to operate upon. For them, as for us, to maintain life they must become self-sacrificing, aggressive, MISSIONARY CHURCHES.





## CHAPTER IX.

### THE MISSION FIELDS OF TURKEY.\*

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“And they that shall be of thee shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”  
—*Isaiah* lviii. 12.

**T**HE Turkish Empire occupies an important position geographically, comprehending the south-eastern portion of Europe, the south-western part of Asia, and the north-eastern corner of Africa. In one direction it commands the entrance of the Black Sea ; in another, it stands sentry at the gate of the overland route to India and the East. Politically, it is the

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\* ORIENTAL CHURCHES, by Rufus Anderson, D.D.; Boston, 1872 ; \$1.25. BIBLE WORK IN BIBLE LANDS, by Rev. Isaac Bird ; Philadelphia, 1872 ; \$1.50. THE MOHAMMEDAN MISSIONARY PROBLEM, by Henry J. Jessup, D.D.; Philadelphia, 1879 ; 50 cents. HISTORICAL SKETCH OF THE MISSIONS OF THE AMERICAN BOARD IN TURKEY, by Rev. S. C. Bartlett, D.D.; Boston, 1880 ; 75 cents. SEVENTIETH ANNUAL REPORT OF THE A. B. C. F. M.; Boston, 1880. FORTY-THIRD ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U.S.; 1880. THE MISSIONARY HERALD ; Boston, 1880. THROUGH BIBLE LANDS, by Rev. P. Schaff ; New York ; \$2.50. THE LAND AND THE BOOK, by Rev. Dr. Thomson ; New York ; \$2.00 ; etc.

worst governed and weakest of the nations—existing by the grace and common consent of the Great Powers of Europe and America, rather from a feeling of jealousy on their own parts than from any particular love for “the sick man.” In a missionary point of view, Turkey is invested with imperishable interest. In its western borders may be still identified, in masses of ruins, the *debris* of the ancient cities that gave their names to “the seven Churches of Asia”—most of them founded by St. John, and of which, after the martyrdom of Timothy, he became the arch-presbyter, and to the “angels” of which he addressed the remarkable words which we find in the beginning of the Apocalypse. In our progress through this vast mission field we shall be reminded of the Isle of Patmos; and of Crete, where Titus succeeded St. Paul as “bishop;” and of Cyprus, the home of Barnabas. We shall have a look at Tarsus, the birthplace of the great missionary to the Gentiles; and Antioch, where St. Luke was born, and where the disciples were first called “Christians”—the city second only to Jerusalem in ecclesiastical interest; and Damascus, the oldest city in the world. Passing through the “Holy Land,” we shall go down into Egypt, and, amidst the tombs of the Pharaohs, the pyramids and obelisks and ruined temples, be reminded of a civilisation four thousand years old and of departed greatness. Further east, we shall find missionaries attempting to restore Christianity in the very cradle of the human family, in that “Ur of the Chaldees,”

where Abraham was born, in the neighbourhood of Nineveh, "that great city;" and under the very shadow of Ararat.

While thus the receptacle of associations that carry us back to the genesis of the race and the development of religion, Theocratic and Christian, the existing empire of Turkey dates only from the beginning of the fourteenth century, when it was founded by Osman, or Othman, whence the common epithets Osmanli, and the "Ottoman Empire." A country so unequal in its configuration must needs have great variety of soil and climate; and it is inhabited by as great a variety of races. The entire population is about 37,000,000. The Turks, who are the dominant race, pride themselves on the name of "Osmanli" on account of the ancient splendour of the dynasty. They are all Mohammedans, and number 22,500,000. Of Greeks and Armenians there are about twelve millions; of Roman Catholics and Nestorians, two millions; of Jews, half a million; and of Druzes and other sects, about eighty thousand. The Sultan, at the head of the empire, claims to be the legal successor of Mohammed—"the shadow of God upon earth." He is the prophet, priest, and king of the Mohammedan world. It is important therefore to inquire what Mohammedanism really is. The spiritual and the temporal power are united in Islam. The laws of the empire are based on the Koran. The imperial army is a religious army. The national festivals are religious. The giving of evidence



is a religious act. Apostacy from Mohammedanism is treason to the State, and this last is the great obstacle to the evangelization of Mohammedans. The system is essentially and intensely formal—fasting, the pilgrimage to Mecca, praying five times a day ; testifying “ there is no god but God, and Mohammed is his apostle ;” almsgiving, ablutions, genuflections, circumcision, and repeating the hundred names of God are the acts by which believers purchase paradise. The smallest change of posture in prayer calls for heavier censure than outward profligacy.

Islamism is tolerant after a fashion. It is so to the old Greek and Armenian Churches because they are dead spiritually, and unaggressive. It is intolerant to the Evangelical Churches because they are aggressive, aiming at the conversion of the Mohammedans and so-called Christians alike. It cannot be properly called tolerant to Mohammedans, for no Mohammedan can become a Christian now without risking all—even his life. The prayer of every true Moslem is, “ O Allah ! destroy the infidels ; fight thou against them (*i.e.*, the Christians and Jews), until they be utterly humiliated.” It sanctions polygamy ; yet it is a fact but little known that polygamy is practised scarcely at all by the masses of the people. It is almost entirely confined to the rich and titled, and is far from being universal among them. But a man may divorce his wife, or wives, without either reason or warning. The sanctity of the family is utterly

abrogated. Woman is degraded. The Mohammedans are responsible for the whole Zenana system of India. The theory is that woman can never be trusted; she must be watched, veiled, suspected, and secluded. The Moslems are enthusiastic propagandists. They have in Cairo a University attended by ten thousand pupils under three hundred teachers. The Koran is the text-book of the students, who board themselves at a cost of four cents a day, and at the end of their curriculum they come out enthusiastic missionaries. The conversion of this vast, organized, fanatical mass of men is the most difficult problem Christianity has undertaken to solve. As yet, it has scarcely been touched. The missions of which we are now to speak have been chiefly directed to the other races living among them, and which we shall now briefly describe—"beginning at Jerusalem."

I. THE PALESTINE MISSION.—This does not embrace all "the Land of Israel." With the exception of Es Salt—the ancient Ramoth-Giliad—it is confined to the eastern side of Jordan, and has its northern limit at the sea of Tiberias. At its best estate the Holy Land was only about half the size of Scotland. In the time of Solomon it is said to have contained four millions of inhabitants. The present number is about 824,000. Of Jews there are about two thousand, dwelling chiefly in the four sacred cities—Jerusalem, Safad, Tiberias, and Hebron. Of the Samaritans not more than one hundred and fifty

are now found in and around Nablous (Shechem). Of nominal Christians, there are a few belonging to the Greek Church, the Roman Catholic, the Armenian, the Coptic, and the Nestorian Churches. The rest are Mohammedans. Palestine, around which so many sacred associations cluster, is now a land of ruins and desolation. "Strange that it should be called a mission field," says Christlieb; "yet it is a mission field and a hard one also, yielding little fruit." It is perhaps the least hopeful at the present time of any mission field on the face of the earth. The English Church Missionary Society has maintained a mission in Palestine for many years. Mr. Gobat, a German missionary employed by this Society, who laboured for many years in Egypt and Abyssinia, was appointed Bishop of Jerusalem in 1846, and for thirty years after his name was a household word with every Protestant who visited the Holy Land. Their staff of missionaries is at present six, with as many stations—Jerusalem, Jaffa, Nablous, Nazareth, Gaza, and Es Salt. In connection with these are a number of schools, as also at Bethlehem, and one or two other places. The London Jews' Society has a church on Mount Zion, where services are conducted in English, German, and Hebrew; also an hospital. There are also German societies at work. The total number of Protestant Christians is about 1,500, with as many children in the schools.

The first resident Protestant missionary in Jerusalem

was the Rev. Levi Parsons, who along with the Rev. Pliny Fisk was sent to the East by the American Board of Commissioners for Foreign Missions, in 1820. Landing first at Smyrna, they found good friends by whose advice they spent some six months at the famous Greek seminary on the Isle of Scio, the Principal of which was noted for oriental scholarship and also for his freedom from sectarián prejudice. Here they spent their time in acquiring the languages of the East. Mr. Parsons reached Jerusalem in February, 1821. But at the end of three months his health gave way. Two years later he died from fever at Alexandria. In the beginning of 1823 the Revs. Messrs. Fisk, Jonas King, and Joseph Wolff set out together from Malta—then a favourite rendezvous for eastern missionaries—for Palestine, *viâ* Cairo and the desert. They settled down at Jerusalem, extending their labours to Jaffa, Hebron, and other places in the neighbourhood. For a time all went well with them, only that they had to abandon the field during the hot summer months, when they would retire to Beirut or the mountains of Lebanon. In 1824, while employed in selling the Scriptures to some American pilgrims in Jerusalem, Messrs. Fisk and Bird were arrested and charged before Moslem judges with the strange crime of “distributing books that were neither Mohammedan, Jewish, nor Christian.” So they went and came between Beirut and Jerusalem until 1825, when Mr. Fisk also died of fever at the age of thirty-three. He was a most



enthusiastic and devoted missionary and universally beloved. The subsequent history of the American Mission in Palestine may be summed up in a few words. A medical missionary was sent, and he died. The work was suspended for nearly nine years, when the Rev. W. M. Thomson and Rev. Asa Dodge, M.D., with their wives, were sent to revive the cause. After a few weeks Mrs. Thomson died; Dr. Dodge also died; Mr. Whiting was driven away by ill-health. The only one who remained for any length of time was Mr. Lanneau. In 1843 the mission was finally given up, having lost twenty labourers by death in as many years. The missionaries were transferred to Syria, and Dr. Thomson, the celebrated author of "The Land and the Book," is now the sole survivor of the band. The only monument of their work in Palestine is a little graveyard on Mount Zion, near the so-called Tomb of David.

II. EGYPT—the oldest of all civilized countries—is also a land of colossal ruins, which amid surrounding desolation still stand to attest the truth of history. Before the days of Abraham, Egypt had become a great nation, and all through the Bible times it has a conspicuous place. In 332 B.C., it became a Greek colony under Alexander the Great. In 30 A.D., it became a Roman Province. Tradition assigns the introduction of Christianity at Alexandria to St. Mark. Some think Apollos was the first Christian teacher in his native



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city. The first historic name, however, according to Eusebius is that of Pantænus about A.D. 180. At all events Alexandria became the seat of a great Christian school and of a patriarchal see outranking even Jerusalem and Antioch, though subsequently eclipsed by Constantinople and Rome. It was long famous for its magnificent libraries. Here Clement and his pupil Origen, and Athanasius taught the Christian religion in opposition to the gnostic sects. But like all the other early Christian Churches, that of Alexandria died of *inertia*. The city and the country of which it was the capital became an easy prey to the followers of Mohammed in A.D. 640, and rapidly sank into ignorance, poverty, and bigotry. The present population of Egypt is about 5,250,000. The Pasha, or viceroy, is nominally a vassal of Turkey, but is practically invested with absolute power. Alexandria has still a population of 200,000. For many years the Church of Scotland has here maintained a mission to the Jews under the care of Dr. Yule, the minister of St. Andrew's Church, connected with which are thirty communicants. In the mission schools there are between three and four hundred scholars. The Chriscona German mission has stations and industrial schools in Alexandria and Cairo and at several points along the Nile. The chief missionary agency, however, is that of the United Presbyterian Church of America, begun in 1854, whose central premises are in Cairo. They have nine ordained foreign missionaries.

They have thirteen organized congregations with native pastors and elders, about 1,068 communicants, and 2,000 worshippers. They employ seven American female teachers, sixteen native pastors and preachers, besides a number of native evangelists. "The Presbytery of Egypt" was represented in the late Presbyterian Council by the Rev. S. C. Ewing, one of its members, who stated that there was not among all the Presbyterian Churches a more harmonious and orderly Presbytery.

III. SYRIA.—This mission field, immediately north of Palestine, is one hundred and fifty miles in length, with a breadth of about fifty miles. It embraces a population of less than a million—"and a more complex, fragmentary, and antagonistic million cannot be found in any part of the world." One half are Mohammedans, proud, cruel, and oppressive. The nominal Christian sects include about 250,000 Maronites, and 150,000 of the Greek Church. The Druzes, numbering about 50,000, are found in the Lebanon region and about Damascus. The Maronites are bigoted Romanists, very ignorant, and wholly under the control of the priests and the patriarch. The Druzes are a peculiar race, bold, vigorous, and industrious, but extremely superstitious. They believe in the transmigration of souls. Yet they are, and always have been, the friends of the missionaries. Of late, many of their most enterprising youth are seeking a higher education in the mission seminaries and in

the college at Beirut. Light is beginning to make its way among them. Small fragments of the Bedouin Arabs are also met with in all parts of the field, but they as well as the Mohammedans are as yet all but inaccessible to direct missionary labour; still, even among the Mohammedans, influences are at work which tend slowly but surely to break down the wall of separation. The Syrian mission was commenced in 1823 by Rev. Dr. W. Goodell and Isaac Bird, of the American Board. Owing to the opposition of the Greeks and Maronites it was abandoned for a time, but it was renewed in 1830 by Mr. Bird, and entered upon a career of steady growth and prosperity. Churches and schools were established, and the number of missionaries increased from year to year. In 1864 the Syrian Protestant College was founded at Beirut and placed under the presidency of Dr. Daniel Bliss. It is a splendid institution, with faculties in Arts, Law, and Medicine. In 1870 the mission was transferred to the Board of Foreign Missions of the Presbyterian Church, U. S., by whom it is now carried on with great energy and success. The headquarters is Beirut, an important commercial city of 80,000 inhabitants. The college has already sent forth 110 graduates, and has now 107 students enrolled. The Theological Seminary has eight students, and the female seminary 146, including the primary department. Dr. Jessup's Sabbath-school has 400 scholars. Besides Beirut, there are four other principal stations of the Board—Abieh,

Sidon, Tripoli, and Zaleh. The number of ordained missionaries is 14; female missionaries, 21; native pastors, 4; licensed preachers and teachers, 139; communicants, 810; Sabbath-school scholars, 2,400. The Church of Scotland has a resident missionary at Beirut, and a church with an average attendance of 100; 58 communicants; a staff of teachers and native assistants, with 588 boys and girls in the schools. The Free Church of Scotland Mission in the Lebanon district—employing an ordained missionary, a medical missionary, and a staff of assistants—is also finding its way to the hearts of the people by instructing their children. Their principal station is at Shwier, twenty miles north-east from Beirut. The Irish Presbyterians and the American United Presbyterians are also represented in Syria. The whole number of Protestants is 29,083.

In Turkey proper, the mission fields extend from Monastir, in Macedonia, to Mosul on the river Tigris, a distance of fifteen hundred miles. The work is almost exclusively in the hands of the American Board of Commissioners for Foreign Missions. Their last annual report gives the names of *one hundred and sixty-four* persons constituting the working force of American missions in this country, of whom fifty-four are ordained ministers, the remainder being female missionaries—including the wives of the ordained missionaries. The number of central stations is 18; out-stations, 258; native pastors, 70; other helpers, 568; churches, 113; communicants, 7,731; under instruction in the various schools, 16,600.



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IV. EUROPEAN TURKEY includes Bulgaria, eastern Roumelia, and the old province of Macedonia. The mission directs its attention chiefly to the Bulgarian population, who are found scattered all over European Turkey. They belong to the Greek Church, and are the descendants of an ancient race who emigrated from the north of Russia in the sixth century and planted themselves in this more inviting part of the world, where for a long time they defied all the efforts of their southern neighbours to dispossess them. After many hard battles for independence they lapsed into a Greek province, and, finally, fell under the yoke of the Turkish Empire, from which, however, they have been recently emancipated, and are again an independent community. They are an intrepid and thrifty people, and it is confidently expected that, when "The Truth" shall make them free, they will not only rise to a higher plane in Christian civilization themselves, but that their intimate connection with Russia, by race, religion, and language, may make them valuable instruments for evangelizing the eighty millions of that country. This is the most recent of the American missions in Turkey, having been commenced in 1858. The present staff of the Board consists of ten ordained missionaries and one physician, with their wives; four principal stations; 15 out-stations; 19 native pastors and preachers; 18 teachers and helpers. The central stations are at Constantinople, Philippopolis, Samokov, and Monastir, at each of which are churches and schools.



At Samokov a Theological Institution has been established, in which were forty-one students last year. The Church of Scotland has also two important and flourishing centres of mission work in this field,—namely, Constantinople and Salonica, where a large number of Jewish youth have been gathered into its schools.

Upon the whole, this is a hopeful field, and the labours of the missionaries are telling powerfully on the intellectual and political life of the people. “The men trained in the mission schools are taking the lead in the social and political movements of the day and, especially, because of the confidence felt in their integrity.” “The missionary teaching,” says the Marquis of Bath in his recent volume, “has permeated all Bulgarian society and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them.”

V. WESTERN TURKEY.—This comprises the peninsula of Asia Minor from the Dardanelles to Sivas—a region of great historic interest. It includes the site of ancient Troy, as well as those of “the seven churches.” A heap of ruins marks the site of the magnificent city of Ephesus. The mean village of Isnik—too small even for a mission station—standing amid gardens and corn-fields, and surrounded with ruins of splendid edifices, is all that remains of the once famous city of Nicæa, where the Nicene Creed was drawn up in A.D. 325, by

the Council over which Constantine presided. Constantinople, unsurpassed for beauty of situation and, from a strategic point of view, one of the most important cities in the world, is the great centre of mission operations. Its population is about one million : one-half are Moslems ; one-third, Greeks and Armenians ; the rest, a motley crowd from all parts of the world. Here is situated the " Robert College," so called from its founder, the late Mr. Christopher Robert of New York, who contributed to it since its commencement, in 1863, no less than \$175,000. In this splendid institution there are now 200 students pursuing their studies in the highest departments of education. While avowedly a Christian College, it has no connection with the mission, though tributary to it in many ways. The " Bible House " is also a prominent centre of evangelical work. In it both the British and American Bible Societies have their offices. Here the Scriptures have been translated into the many tongues of the empire, and people of all nationalities are engaged in preparing a Christian literature, including four weekly newspapers, to be scattered throughout every part of the country. The Church of Scotland has a well-appointed mission at Smyrna—the old home of Polycarp—where Rev. Mr. Charteris and his wife, with a staff of assistants, provide religious instruction to 369 scholars, chiefly Jews and Greeks. In Western Turkey the Americans have seven chief stations ; 90 out-stations ; 27 churches ; 22 ordained missionaries ;

44 female missionaries; 20 native pastors; 123 native preachers; and 168 teachers and helpers. There are three high-schools for young men and eight for girls. The Theological Seminary at Marsovan had twenty-three students in attendance last year. We have already learned how the pioneer missionaries, Pliny Fisk and Levi Parsons, landed at Smyrna in 1821, and thence proceeded to Palestine. But Palestine was not to be their field of labour. Jonas King, who went three times to Jerusalem, was destined to spend his days in Athens. William Goodell, who also desired to labour in Palestine, never saw the city of the Great King, but was led to settle in Constantinople. Smith and Dwight, sent out on an exploring expedition, in 1829, may almost be said to have discovered the old oriental Christian Churches existing in Asia Minor, so little was previously known about them. Chiefly through their representations, the American Board saw it to be their duty to enter upon the great work in which they have now been engaged for fifty years. It was in 1831 that the work was begun in Constantinople by Mr. Goodell. At that time the Armenians were the most influential class in the capital, and they gave the missionary a hearty reception—even the patriarch blandly assuring him that, so great was his love for him, had Mr. Goodell not come to visit him, he must needs have gone to America to see Mr. Goodell! Adding many other protestations of friendship, all of which, however, were speedily for-

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gotten. So soon as it was discovered that the Protestant doctrines were wholly at variance with the dead formalism of the Armenian Church, a pronounced and bitter persecution followed. An order was obtained from the Sultan for the expulsion of the missionaries. Armenian, Greek, and Mohammedan combined to crush out the new religion. The converts were excommunicated, arrested, imprisoned, and banished. Bulls were issued prohibiting the reading of *all* the missionary books. Anathemas were proclaimed against "the heretics." But sultans do not live for ever. When opposition was at its height, this ruler suddenly ceased from troubling. By a remarkable providence, the young sultan who succeeded him, in 1839, commenced his reign by granting his people a charter of civil protection and religious liberty. The missionaries took advantage of the new state of affairs, and prosecuted their work with renewed diligence. A spirit of enquiry increased among the Armenians proportionately to the efforts to put it down. A widespread reformation set in, and extended to every important town in the empire. Station after station was opened; one band of missionaries succeeded another; and the foundations were laid of churches and seminaries over the whole land. The opposition of the old church authorities became fiercer than ever. They took the law into their own hands. At their instigation the missionaries and converts were pelted with stones, even in Constantinople. The little band at Nicomedia



were driven to worship in the fields, like the Scottish Covenanters. The missionaries were expelled from Aintab by the governor, and driven out of the town by the Armenian school-boys and teachers. But the work went on. Hitherto the missionaries had aimed at the reformation of these old dead churches, now they resolved to form a separate organization. The first evangelical congregation was instituted at Constantinople on the 1st July, 1846, followed by others at Nicomedia, Adabazar, and Trebizond. In the following year the Protestants were recognized as an independent community. The next important era in the history of the mission, resulting from the Crimean War, was a still further concession extorted from the Turkish Government by Lord Stratford de Redcliffe, the British Ambassador. This was known as the "Hatti Hamayoun"—a solemn obligation on the part of Turkey that thenceforth no person should be persecuted for his religious opinions in the empire. This became law in 1860. The battle had been fought and won. By the recent treaty of Berlin it is agreed that the civil disabilities of dissentients from the State religion shall cease; that all persons without distinction of creed shall be admitted to give evidence before the tribunals, and that liberty to worship according to every man's conscience shall be assured to all.

This looks well upon paper, and it is true historically. It is needless however to say that, practically, it amounts



to very little. Those only who have had personal experience of the "unspeakable Turk" know how little. They assure us that these solemn treaties are as dead letters—not worth the paper they are written on. It is humiliating in the last degree that a government so regardless of every principle of honour and rectitude, so rotten to the core as is that of Turkey, should be allowed to exist for a single day longer, much less that it should be bolstered up by the great powers of Europe for their own selfish ends. The nation is demoralized beyond political remedy. The Armenians hate the Protestants with a perfect hatred, and put every conceivable obstacle in their way. The rulers of the country hold the Mohammedans with an iron grasp. They grind the faces of the poor. The idea is not to be entertained or countenanced that it is possible for a Mohammedan to change his faith. The only real difference is that since 1860 a sentiment has been created against public beheading for apostacy. If any such cases are known to occur, the parties now only *disappear*. It is never known what becomes of them.

VI. CENTRAL TURKEY.—Among the thirty-six stations and out-stations in this section is Antioch, the old "Queen of the West," whither the disciples who had been scattered abroad by the persecution following the death of Stephen went, preaching the Word (Acts xi. 19). It was then a splendid city of 200,000

inhabitants. Here Paul and Barnabas preached a whole year. Later, it took rank with Jerusalem and Alexandria as the seat of a patriarchal see. Ten Christian councils have been held at Antioch, at which Arianism and other heresies were condemned. At one time it had three hundred and sixty Christian churches. Since then it has been twenty times overturned by earthquakes, and as often sacked and burned by invading armies. It is still the residence of a patriarch of the Greek Church. There is here a Protestant church with a native pastor under the American Board. The Irish Presbyterians have large and flourishing schools. But the modern town, called by the natives Antakieh, is little more than an unsightly village interspersed with ruins. Tarsus, in St. Paul's time, "no mean city,"—now a poor filthy place of 20,000 inhabitants—is again placed under the influence of evangelical Christianity. But the chief stations of the American Board are at Aintab, Marash, and Hadgin. The college at Aintab, commenced in 1874, has eighty students. The Theological Seminary at Marash graduated eight students in 1878. Altogether the Central Turkey Mission has seven ordained missionaries; twenty-nine native pastors and preachers; seventy-five teachers; and 2,973 communicants.

VII. EASTERN TURKEY.—This part of the field is on many accounts worthy of special mention. Armenia is the home of the people among whom the principal suc-

cesses have been gained in the other parts of the empire; and a very interesting people they are—enterprising, shrewd, and industrious. They have been called “the Anglo-Saxons of the East.” The country is full of ancient traditions. The people themselves claim that their race sprang from Haig, the son of Togarmah, mentioned in Genesis x. 3 as the grandson of Japhet. Hence they call themselves Haiks. Originally a part of the Assyrian kingdom, Armenia fell into the hands of Alexander the Great. Since that time it has changed masters many times, and fought many battles for independence. Christianity was introduced into it very early, and became the State religion in the beginning of the fourth century. Many have been the persecutions of the people on its behalf. In 1583 Armenia was overrun by the Ottomans, who treated the people with such savage cruelty that great numbers of them fled the country. The larger part of it was annexed to Turkey; the rest was divided betwixt Russia and Persia. The Bible was translated into the Armenian language as early as A.D. 410, and is still found in the churches, but as the old Armenian is not understood by the people, it is, practically, a sealed book to them. They believe in the worship of saints, the confessional, and penance; they hold to transubstantiation, baptismal regeneration, and priestly absolution. They have a multitude of fast days. The authority of the patriarch has been, until quite recently, despotic. About twenty-five years ago, Messrs.

Barnum, Wheeler and Allen, missionaries of the American Board, entered upon this field, where the work has since been prosecuted with remarkable success. The following are the latest statistics: Five stations—Harpoot, Erzroom, Van, Mardin, and Trebizond; 119 out-stations, 41 churches; 15 ordained missionaries, two of them physicians; 27 female missionaries, 62 native pastors and preachers, 160 teachers, 54 other helpers, 2,579 communicants. Two of the missionaries are Canadians—the Rev. Robert Chambers, formerly of Whitby, Ontario, and his brother, the Rev. W. N. Chambers. They joined the mission in 1879, and are stationed at Erzroom. From the first, the object of the American Board here, as elsewhere in Turkey, has been to introduce a self-sustaining and self-propagating church. Their plan has been to ordain elders in every congregation, to leave each to choose its own pastor, and to undertake his support. One half the congregations are now self-supporting, and the Board is already beginning to entertain the idea of withdrawing from the field and leaving the natives entirely to their own resources. The college at Harpoot is flourishing in all its departments, having 147 pupils at the present time. On the whole there is a marked improvement in the condition of the people. The cause of temperance has been advanced. Woman has been wonderfully elevated in the social scale. Family worship is observed. The Sabbath is respected. Already there are in Armenia twenty-five Young Men's Christian Associations.



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The Eastern Turkey Mission, which began in 1836, did not confine its attention wholly to the Armenians. It extended its influence southward to Oroomiah and Mosul, thus carrying the Gospel into the region of "the Fall." Here the missionaries came into contact with another ancient race that for many centuries held an important position among the Christian churches—the Nestorians. These derive their name from Nestorius, a native of Syria, who became Bishop of Constantinople in A.D. 428, but who was soon afterwards deposed and banished to Egypt for alleged heretical opinions. Many, however, in the East, espoused his opinions; a new "school" arose, and in course of time the Nestorian became the State religion of Persia, and entered upon a long career of usefulness. Its missionaries travelled over all Asia, and planted missions in China and India, in the seventh century, of which traces remain to this day. The Nestorians are now a very poor, illiterate people, numbering about 140,000, whose intellectual life has been crushed by the persecutions of Papists and Mohammedans. They are more orthodox than the Armenians. The Bible is recognized by them as the supreme canon of faith; auricular confession, image worship, and the belief in purgatory are abjured. Among this people the American Board began a mission in 1833, when Mr. and Mrs. Perkins were appointed missionaries to Oroomiah. Two years later they were joined by a medical missionary, Dr. Asahel Grant, who soon acquired a wonderful influence



over the people. He advanced to Mosul, on the lower Tigris, immediately opposite the site of Nineveh. He penetrated the mountain fastnesses of Koordistan, and wherever he went he met with a kind reception from the Nestorians. But this "beloved physician" was stricken down with fever, and died at Mosul, 24th April, 1844. He had been the life and soul of the mission, which survived him only a few months. For reasons which need not be entered upon, the Board withdrew from Mosul in the course of that summer, and the surviving missionaries, Dr. Smith and Mr. Laurie, were attached, the former to the Armenian, the latter to the Syrian Mission. The American Presbyterian Board now occupies this interesting field. At Oroomiah they have established a college, a female seminary, and an hospital. They have eight ordained missionaries, 14 female missionaries, 87 native pastors and preachers, 28 churches, 2,172 communicants, and 2,000 scholars in the various schools.

The "Turkish Missions Aid Society" has proved a valuable auxiliary to the American Board in carrying on their work in these lands. This English Society was instituted in 1857, not for the purpose of founding new missions of its own, but to aid the missions of the American Board. The Earl of Shaftesbury at one of its anniversaries paid this high tribute to the work of the American Board: "I do not believe," he said, "that in the whole history of missions, I do not believe that in

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the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the men who constitute the American Mission; . . . they are a marvellous combination of common sense and piety." It is scarcely necessary to add that the Press has all along been one of the most powerful and efficient agencies used by the Board. Last year the two great Bible Societies, the American and the British and Foreign, issued 11,795 Bibles, 30,442 New Testaments, and 49,559 portions, for which the cash receipts were \$16,912.78—a fact very suggestive of the great moral change in progress. These were printed in twenty-six different languages, and 5,000 of them were for Mohammedans. Bulgarian, Turk, and Armenian have now free access to the Word of God and to an extensive range of Christian literature, besides, in their own tongues. Illustrated monthly magazines for the children find their way into almost every town and village. Tracts and School-books, Bible Dictionaries, Commentaries and Concordances, "Confessions of Faith," Treatises on Philosophy, Science, and Theology may be obtained everywhere. What Goodell, Dwight, Jonas King, Riggs and their coadjutors have done for literature in the West, has been equally well done by Dr. Eli Smith and Dr. Vandyk in Syria. "Through their scholarly labours the Beirut press has produced one of the most accurate and beautiful translations of the Scrip-

tures to be found in any language, and of which many thousand copies have been circulated."

Such is the "leaven" that in the providence of God has been skillfully deposited, and is now working in these seven missionary fields of this great empire. Can it be doubted that it is destined to leaven "the whole lump?" Mohammedanism, as was stated at the outset, is very difficult to deal with, but the building up of a vigorous, self-propagating Protestantism, and the manifestation and presentation of "religion pure and undefiled" in and around the strongholds of Islam will certainly, sooner or later, solve the problem. There are elements in the system which may not be left out of the discussion, and which if fairly considered removes the solution of the difficulty from the sphere of impossibilities. These, among others, are mentioned by Dr. Jessup, of Beirut, whose residence for twenty-four years in Syria entitle him to speak authoritatively on this question:—

- (1) The Mohammedans believe in the unity of God.
- (2) They reverence the Old and New Testament Scriptures.
- (3) They reverence Christ as the greatest of all the prophets before Mohammed.
- (4) While regarding all but themselves as infidels, they have some respect for Christians and Jews, as "the people of a book."
- (5) They hate idols and idolatry with perfect hatred.
- (6) They reverence law.
- (7) They practise total abstinence from intoxicating drinks.
- (8) They have no respect for a man *who has no religion*.
- (9) They have implicit

confidence in the word of an Englishman. (10) They believe that Protestantism is the purest form of faith in the world—the nearest in doctrine and worship to their own. (11) They are beginning to repose confidence in the integrity of the American missionaries. (12) It is the common belief of the Moslem that in the latter days there will be a universal apostacy from Islam—when the true faith, as they account it, will cease to exist. These additional facts may be taken for what they are worth:— Seventy Mohammedan boys and seventy Mohammedan girls attend the Protestant mission schools in Cairo. Of 132 girls attending the Protestant female school at Sidon, *ninety* are Mohammedans. Of the 4,780 girls who attend the Protestant schools of Syria, 1,000 are Mohammedans. If all other means fail to draw the Osmanli to Christ, it may be that the words of Isaiah shall yet be verified in their experience, “AND A LITTLE CHILD SHALL LEAD THEM.”







## CHAPTER X.

### RISE AND PROGRESS OF FOREIGN MISSION- ARY SOCIETIES.

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“Many shall run to and fro, and knowledge shall be increased.”—  
*Daniel xii. 4.*

**N**O century of the Christian era has passed without its missionary heroes ; and even the darkest age produced a missionary society, under the leadership of Columba, such as the world has not seen since his day. “So blest were his labours, so rapid the effects produced by the example of his virtues, that in a few years the greater portion of the British dominions were converted to the Christian faith.” From the college at Iona, not only were above three hundred churches which Columba had himself established supplied with learned pastors, but many missionaries were sent to neighbouring countries. The Roman Catholic Church entered upon missionary work in heathen lands at a much earlier period than the Protestant Churches. The Reformation in the sixteenth century, instead of paralyzing that Church, seems to have inspired her with fresh zeal and led her



to retrieve the losses sustained in Europe by that movement by extending her influence in other countries. The Franciscans, the Dominicans, the Capuchins, and especially the Jesuits, were great missionary societies which distinguished themselves by establishing missions in India, China, Japan, Africa and America, long before the Protestants thought of foreign missions. It could scarcely be expected, indeed, that the Reformed Churches should immediately enter upon missions to the heathen. For a length of time their hands were too full with their own affairs, and unhappily they too soon fell into such a condition of apathy as unfitted them for aggressive work.

The earliest Protestant missionary enterprise we read of emanated from Switzerland, in 1556, when fourteen Swiss missionaries took their departure from Geneva, bound for Brazil, South America, where a French colony had been planted a short time before. The primary object of the colony was to provide an asylum for Protestants who were persecuted in their own country. The "mission" was undertaken for their benefit, as well as with the hope of converting the native population to the Christian faith. It failed, however, in both respects. Before the missionaries had time to acquire the language of the natives they themselves became the objects of persecution at the hands of the man who had headed the enterprise, and before a year had passed, such of them as survived were glad to return to their native

land. Three years later, the King of Sweden sent a missionary to Lapland who laid the foundation of a Christian Church there. In course of time schools were established and the Bible was printed in the vernacular, but though that mission has survived the changes of more than three centuries, the progress has been limited. The Reformed Church of Holland instituted a mission to Ceylon in 1642. Its first efforts were directed to the conversion of the Roman Catholics whom they already found there in large numbers. Schools and printing presses were established and proselytes were gained over, but, from whatever cause, it does not appear that the Protestant religion of that time was a whit more effectual for the regeneration of the Cingalese than the system which it largely replaced. The professed Christians of Ceylon rapidly declined in numbers, and those who nominally adhered to the new doctrines were scarcely to be distinguished from their pagan neighbours. The history of Dutch missions in Java is especially discouraging. They printed and circulated large editions of the Bible, but they neglected the education of the people, so that their labour was in vain, and the last state of the Javanese was as bad as the first. In 1631 they turned their attention to Formosa. Mr. Robert Junius, said to belong to a Scotch family which had settled in Holland, was sent to this island with a view to introducing Christianity among the natives, and he seems to have been remarkably successful. He is said

to have baptized some six thousand adults, besides children. He instituted schools, and had as many as fifty trained native teachers employed under him. During twelve years he laboured, chiefly in the northern districts, but he also planted twenty-three churches in the southern towns. When he left the island, other Dutch missionaries took up the work, but in 1661 the "foreign devils" were driven from Formosa, and no trace of their missionary labours seems to have been discernable when that noted Canadian missionary, Dr. G. L. Mackay, began his great work at Tamsui in 1872. The Dutch also extended their missionary efforts to India as early as 1630, and were indeed the first among the Protestants in that field.

To the Danish Lutherans must be assigned a very honourable place in the van of Protestant missions. If not the first to sow the good seed in India, they were the first to reap any substantial and lasting results. Ziegenbald and Plutschau, two young men educated at Halle, Saxony, were their first missionaries, who settled at Tranquebar, a Danish colony, in 1705. These were followed by Schultze and Dahl, and Schwartz, and Grundler, and Kiernander, men eminent for their piety, self-denial, and enthusiasm, whose success as missionaries has not been surpassed in modern times. It is a fact worth remembering, that at the death of Schwartz, in 1798, more than 50,000 converts to the Protestant faith had already been baptized in India alone. It is only

fair to add, that the success of these Danish missionaries in India was in a large measure due to the English "Society for the Promotion of Christian Knowledge," founded in 1698, which, impressed with the hopefulness of the work, came to their assistance and furnished a large portion of the funds requisite for carrying it on with efficiency. About 1825, the Danish missions in India were transferred to S. P. G. Society, under whose auspices they were greatly extended, and have been crowned with marked success, especially at Tanjore, Trichinopoly, and Tinnevely. The mission of Hans Egede to Greenland, commenced in 1721, under the patronage of the King of Denmark, is one of the most interesting episodes of Protestant missions. Attended by appalling difficulties, owing to its isolation, the rigour of its arctic climate, and the poverty of the people, it nevertheless was tolerably successful. It survived many years and was ultimately transferred to the Society next to be named, and whose history is a very remarkable one.

THE UNITED BRETHREN, or the "Moravians," as they are commonly called, trace their origin to the time immediately succeeding the death of Wicliff—"The morning star of the Reformation." In 1457, a number of the followers of John Huss, and Jerome of Prague, the reformers and martyrs of Bohemia, formed themselves into a Society under the name of *Unitas Fratrum*. The Bohemian Church, like that of the Waldenses, was



always distinguished for its fidelity to the doctrines and discipline of the primitive Christians, and for many centuries had withstood the encroachments of the Roman See. At length, however, they became the subjects of merciless persecution, and were compelled to hide themselves in their mountain fastnesses or to seek an asylum in other countries. Their last bishop, Amos Comenius, took refuge in London, where the church of Austin Friars was set apart for the use of the Protestant refugees from Bohemia, Moravia, Poland and Hungary. Amidst all their sufferings the Brethren laboured incessantly for the Truth, and they were the first to avail themselves of the art of printing for the publication of the Bible, three editions of which were issued by them in the Bohemian language before the Reformation. In 1722 a remnant of the scattered brotherhood found a home in Upper Lusatia, and a patron and warm friend in the person of Count Zinzendorf. On his estates they were permitted to build a humble village which they named Herrnhut—"The Lord's Watch," which has ever since been their headquarters. Zinzendorf placed himself at the head of this little community and came to yield nearly absolute authority in their church, and although his character was not free from eccentricities which reflected on his prudence at times, he was a well-meaning and earnest man, while his followers were conspicuous examples of simple faith, piety, and devotion; and their subsequent history affords a conspicuous



illustration of what may be accomplished by a small number of people animated with a sincere desire to promote the interests of Christianity.

When their numbers were as yet scarcely six thousand persons, such was the missionary spirit of the United Brethren that in the short period of eight years, from 1731, they had sent their missionaries to Greenland, Lapland, the West Indies, and North and South America. With a zeal and perseverance unequalled by any other body of Protestants they have never flagged in their efforts, and now they present the unique spectacle of a Church having a larger number of communicants in its foreign mission stations than in its home field. In 1879 it had only 18,717 communicants at home, while the communicants in its mission stations numbered 23,843. The total number of adherents in the Home Church is only about thirty thousand; the number in the missions is over seventy-three thousand! of whom four thousand are Esquimaux and Indians. The total yearly missionary income of this Society is about \$250,000, one-half of which is contributed by the denomination. The expenditure is managed with the most scrupulous economy. Many of its agents labour gratuitously, and few of its missionaries receive more than \$600 per annum. The Brethren have indeed girdled the globe with their missions, for in addition to the countries already named, they are to be found in Australia and Africa, in Egypt, Thibet, and Mongolia. Their Labrador Mission is sup-

ported by a branch Society in London, which has its mission ship, the *Harmony*, that has made over a hundred voyages to these sterile shores. Several of the Moravian missions have become self-supporting, and all their converts are early trained in the grace of Christian liberality. In many respects the Brethren are a model missionary society. Apart from what they have accomplished themselves, the influence of their example upon others has been incalculable. In the long list of illustrious missionaries, there are no names better entitled to honourable mention than those of Christian David who went from Herrnhut to Greenland, and Martin Schenk to the West Indies, George Smidt, the proto-missionary of South Africa, and Henry Rauch and David Zeisberger, who laboured long and faithfully among the North American Indians.

Early in the history of the North American colonies, efforts were put forth for the instruction of the native Indians in the Christian faith. Among the first who achieved any success in this direction was John Eliot, the minister of Roxbury, in the neighbourhood of Boston, who having acquired their language, was very successful in his ministrations, and in teaching them the arts of civilized life. In 1651, a number of them united to build a town, which they called Natick, and here the first Christian church for the aborigines of New England was organized. On the Island of Martha's Vineyard, too, the Mayhews, father and son, laboured with remarkable

devotion during the long period of one hundred and fifty years for the conversion of the Indians, many of whom gave evidence of the work of grace in their hearts, while many others were only inoculated with the vices of the white man.

The first Protestant Missionary Society in Great Britain was organized in 1649, under the title of "The Society for the Propagation of the Gospel in New England and the adjacent parts of America." It was intended that its influence should reach both the colonists and the natives, but as the days of elaborate reports and statistics had not yet arrived, little is known of the work done by this Society which, fifty years later, merged in the now famous S. P. G. Society. In 1743, David Brainerd commenced his heroic work among the Indians in the neighbourhood of Albany, under the auspices of "The Society for the Promotion of Christian Knowledge," founded in Edinburgh in 1709, and which was probably the first Presbyterian Missionary Society in Scotland, though its efforts were directed rather to assist existing agencies than to plant missions of its own. During three years Brainerd laboured incessantly, enduring great hardships, but also winning great triumphs, and at the end of that time finished his brief but splendid career with joy, in the thirtieth year of his age. It is scarcely necessary to add, that in all the regions where these devoted men laboured so long and so faithfully, there is now not so much as a vestige of the red men remaining.

The number of Indians in the United States is computed to be about 266,000, one-half of whom are nominal Christians. In addition to native pastors and teachers, 130 missionaries, under the auspices of the various Protestant Churches, labour amongst them. The number in Canada is about one hundred thousand. Those in Quebec and the Maritime Provinces are for the most part Roman Catholics. In the Western Provinces the Church of England and the Methodists have been the most active in their efforts to convert and civilize. The first Protestant church (Episcopal) in Ontario was built for the use of the Six Nation Indians near Brantford, by the British Government in 1783. It is still used for divine service. Upwards of 3,000 Indians are to be found in this settlement. They are chiefly Episcopalians and Methodists. The mission was originally founded by the S. P. G. Society, and is now sustained by "The New England Company," a Society in England which also assists other missions to the Indians in Canada. The "Church Missionary Society" maintains a mission within the Arctic Circle, at Fort McPherson, near the mouth of the Mackenzie River, where the Ven. Archdeacon McDonald has been labouring for the benefit of the Indians since 1852—the nearest to the North Pole of any Christian missionary, save the Danish and Moravian missionaries to the Esquimaux in the north of Greenland.



## THE FIVE GREAT ENGLISH SOCIETIES.

✓ THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS is the oldest of the British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A.D. 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England, and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum



are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from Parliament, which, together with the subscription from some 8,000 churches, private donations, and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas; for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The first missionaries of the Society, the Rev. George Keith and the Rev. Patrick Gordon, sailed from England on the 24th April, 1702, and landed at Boston on June 11th. The Rev. T. Moor appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in 1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he too was obliged, "for want of pecuniary support" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of North America were attended with very limited success. They might have been more successful had the Roman Catholics

not been already in the field. As time wore on, the S. P. G. Society widened its scope of operations. Since 1729 the Society has constantly supported ministers in Newfoundland, where there is now a Bishop, sixty-one clergymen, and a Theological College. In 1749, when the first two clergymen went to Nova Scotia, it supported them. After withdrawing from the United States, in 1783, the Society began sending missionaries to the Canadas and New Brunswick. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; South Africa, in 1820; New Zealand, in 1839; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1873; China, in 1874; and Fiji, in 1879. In those countries where the Society labours, and has laboured, including the American Church, there are now 138 bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion. During the year 1880 it employed 586 missionaries, of whom 157 in Asia, 121 in Africa, 54 in Australasia and the Pacific, 253 in America and the West Indies, and one in Europe. There were also in connection with the Society about 1,242 catechists and lay teachers, mostly natives in heathen countries, and about 250 students in colleges abroad, training for the work of the ministry in the lands which gave them birth.

THE BAPTIST MISSIONARY SOCIETY, next in the order of time, had its beginning at Kettering, in Northampton-

shire, England, in 1792, when a few Baptist ministers united to institute a Society, "for the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools." The difficulties attending its inception were not few. First, and chiefly, was the difficulty of inducing the people of that time to give ear to the claims of Foreign Missions at all, while, it was alleged, "so much required to be done at home." Secondly, the few who favoured the project of converting the heathen, gravely doubted the propriety of any single denomination making such an attempt; and, thirdly, the Baptists were by many accounted the least likely of any of the denominations to succeed. The beginning of this Society was humble enough. Its founder and first missionary was a shoemaker, who, while diligently plying his lowly avocation, had his mind meanwhile occupied with the grand idea of proclaiming the Gospel to heathen nations. Endowed with good natural abilities, William Carey employed his spare moments in preparing himself for future action, and by successive steps qualified himself for the office of the ministry. In the month of May, 1792, shortly after his appointment to a church in Leicester, he was called to preach before the Baptist Association, when he delivered a thrilling discourse, from Isaiah liv. 1-3, emphasizing the twofold division of his subject,—"*Expect great*

things from God ; and, *attempt great things for God.*" So irresistible was his argument and so powerful his appeal, the Association then and there resolved upon instituting a Missionary Society, which was formally done in October following. Accompanied by Dr. Thomas, an enthusiastic medical man, in November, 1793, he sailed for India, where the remaining fifty-nine years of his life were spent in preparing the way for those who should follow him, by translating the Scriptures into the many tongues of that country, and by laying the foundation of a Christian literature, while as yet, owing to the tyranny of the East India Company, he was denied the privilege of preaching the Gospel. A mission to Jamaica was begun in 1814, which has since extended to other parts of the West Indies. Besides India and Ceylon, the Society has vigorous missions in Africa, China, Japan, and also in Norway and Italy. The total number of missionaries and assistant-missionaries wholly supported by the Society is *ninety-five*. Eighteen are supported in part. There are sixty-one pastors of self-supporting churches, and 258 evangelists. The number of communicants reported for 1880 is 38,397, of whom 26,712 are in Jamaica. The total receipts for the year were \$257,295. All Christian persons concurring in the objects of the Society, who are donors of ten pounds or upwards, or subscribers of ten shillings and sixpence annually to its funds, are entitled to membership. The number of life-members is upwards of one thousand.



THE LONDON MISSIONARY SOCIETY was established in 1795 upon an unsectarian basis, appealing to Christians of all denominations to unite in sending "the glorious Gospel of the blessed Saviour to the heathen, leaving it to the minds of the persons whom God may call into the fellowship of his Son from among them to assume such form of Church government as to them shall appear most agreeable to the Word of God." It commenced under favourable auspices, and immediately began its operations with an enthusiasm that never afterwards flagged. We have already shown that it selected the South Sea Islands as its first field, in 1796, when no less than twenty-nine missionaries embarked in the *Duff* for Tahiti, and other groups in Polynesia. In 1798 it sent its first missionary to India,—the Rev. N. Forsyth. The same year it sent four missionaries to South Africa,—Vanderkemp, Edwards, Edmonds, and Kicherer. Under the auspices of this Society, Dr. Morrison had the honour of being the first Protestant missionary in China, in 1807; Robert Moffat entered upon his splendid career in South Africa in 1816; and his still more illustrious son-in-law, David Livingstone, began those researches in the centre of the Dark Continent which imparted imperishable lustre to his name. But the results of its mission to Madagascar is perhaps the grandest achievement of this or indeed of any other Missionary Society. The Annual Report of the Society for 1881 contains a review of the progress made in its missions during the



ten years preceding, and to this exceedingly interesting document we refer the reader for details of the work at present carried on in the countries mentioned, and also in the West Indies. The number of English missionaries employed is 139—a decrease of twenty-two, very satisfactorily accounted for by the fact, that a large number of its mission stations have become self-supporting congregations. It employs no less than 5,044 native ministers and preachers, of whom upwards of 4,000 are in Madagascar alone! It claims to have 92,474 communicants in its mission churches, 343,708 native adherents, and 77,956 scholars in its schools. The membership of the Society consists of persons subscribing one guinea or more, annually, and of benefactors making a donation of ten pounds and upwards—of whom there are about 4,500. The total receipts for the year 1880 were about \$541,000. We need only mention the names of the Rev. William Ellis, the author of “*Polynesian Researches*,” and Dr. Mullens, who died in Central Africa two years ago, in support of the statement that the London Missionary Society has been especially fortunate in its foreign secretariat. It may be added that this Society did not retain its cosmopolitan character very long. Owing to the formation of other denominational associations it gradually became dependent for its support upon the Congregational Church of England, which now, and with good reason, claims this Society as its own.

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THE CHURCH MISSIONARY SOCIETY was instituted in London in 1799. It differs in its constitution from the S. P. G. Society, in that while that Society was originally formed chiefly for the benefit of British Colonists, the expressed aim of this was to reach the heathen in pagan lands. More recently, it has come to be identified with the Evangelical party in the Church of England, while the other is supposed to have the sympathy and support of the High Church party. That, however, is a mere accident. There does not appear to be any ungenerous rivalry betwixt the two kindred societies, and both are doing a grand work. The first missionaries sent out by the Church Missionary Society were the Revs. Messrs. Renner and Hartwig, who commenced a mission at Sierra Leone in 1804. Since that time the Society has gradually extended its operations to many lands. It has now five missions in Africa, one in Palestine, one in Persia, four in India, besides its missions in Ceylon, the Mauritius, China, Japan, New Zealand, the N.-W. Territories of Canada, and the coasts of the North Pacific. In all, it occupies 200 stations. It has in its service 211 European missionaries, 219 native clergymen, and 3,102 native Christian teachers. The number of native adherents is 158,835; communicants, 34,625; and of scholars, 63,738. Nearly half of its whole foreign expenditure belongs to India, no less than 120 European missionaries being maintained there, and upwards of a thousand schools. In the Tinnevely district there are fifty-seven

native pastors, 647 native agents, 9,517 communicants, and 38,657 baptized Christians. The Sierra Leone Church has 18 native pastors, 5,351 communicants, and 15,782 adherents. The terms of membership are similar to those of the S. P. G. Society. The total receipts for 1880 were \$1,037,500—by far the largest amount contributed by any Society in the world for missionary purposes.

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THE WESLEYAN METHODIST MISSIONARY SOCIETY.—The Church of the Wesleys had been long engaged in foreign missions before this great Society was formally inaugurated. As early as 1769, two zealous preachers, Richard Boardman and Joseph Pilmoor, volunteered their services as missionaries to America, and began a work which was destined in time to become a mighty power in the New World. While the hands of John Wesley were fully occupied in organizing the Church of which he was the founder in England, another master-spirit appeared in the person of Dr. Coke, who, from his enthusiasm and fitness for the task, was charged with the general oversight of the foreign mission work that had been undertaken by various local branches of the Methodist Church. In the year 1786, accompanied by three other preachers, Messrs. Warrener, Clarke, and Hammet, Dr. Coke sailed for Halifax, N. S., but owing to a succession of storms their ship was driven from its course and carried to the West Indies. They landed at Antigua,

where they met with so favourable a reception from the inhabitants that they resolved upon the establishment of a mission in the West Indies. Their influence soon extended to all the principal islands. In many quarters they met with opposition, and were made to feel keenly the prejudices which existed against the new sect; but they laboured on with their characteristic zeal and perseverance.

In the prosecution of his many arduous duties Dr. Coke crossed the Atlantic eighteen times, and established a number of missions. For the support and enlargement of these, and others which he had begun in India, the Methodist Missionary Society was instituted in 1817, at which time the Wesleyans had already upwards of one hundred missionaries employed in foreign fields of labour. The Society has its headquarters in London, and is managed by a committee of sixty members, of whom one half are clergymen, and the other half laymen. One half of the committee are elected from residents in the metropolis. The Methodist Churches of America and Australia have now their own Missionary Societies. The British Conference has under its immediate direction extensive missions in Europe, India, China, South and West Africa, and the West Indies. In all, they have 535 missionaries and assistant-missionaries, 2,089 other paid agents, such as catechists and teachers, besides an army of 8,647 unpaid agents—local preachers and Sabbath-school teachers; 93,162 church members, and 96,223 scholars in their



schools. If to these figures were added the statistics of the American and Australasian Churches, the numbers would require to be doubled. The total income of the British Society for 1880 was \$650,465—exclusive of the sums raised and expended in the mission fields, which are estimated at \$550,370.

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### BRITISH PRESBYTERIAN ASSOCIATIONS.

Two Missionary Societies were formed in Scotland in 1796—one in Glasgow and the other in Edinburgh. They were called, respectively, the Glasgow, and the Scottish Missionary Societies. The latter was under the presidency of the celebrated Dr. John Erskine, who was the first to advocate the cause of Foreign Missions in the Church of Scotland. In that year the subject was brought under the notice of the General Assembly by overtures from the Synods of Fife and Moray. After a most extraordinary debate, the overtures were rejected by a vote of fifty-eight to forty-four. Among the opponents of missions to the heathen at that time were Mr. George Hamilton, minister of Gladsmuir, and Dr. Carlyle, of Inveresk. The former having delivered an elaborate anti-missionary speech, when he sat down the venerable and attenuated Erskine, of whom it has been said, that “he was all soul and no body,” arose: “Moderator,” said he, “*rax me that Bible.*” The book was handed to him and



passages were quoted to show the missionary character of the apostle Paul's ministrations; in vain, however, was the appeal, and thirty years elapsed before the subject was resumed in that Assembly. In the meantime the above named Societies sent out pioneer missionaries to Africa, India, and the West Indies, and gradually the missionary spirit began to breathe over the Churches. In 1824, Dr. Inglis brought the subject of Foreign Missions once more before the General Assembly, and with such effect that a committee was unanimously appointed to devise and report a plan of operations. This was followed by a pastoral letter to the churches, and an appeal for money. The whole amount contributed was only £390 from all Scotland. About this time Dr. Chalmers gave a series of popular lectures on the History and Objects of Missions, in the old University town of St. Andrews. Among those who came under the spell of his eloquence, was Alexander Duff, librarian to a small missionary society, who was selected as the fittest of all the students to undertake the founding of a mission. Having yielded to the earnest solicitation of his friends, his appointment was confirmed by the General Assembly in 1829, and shortly afterward he sailed for Calcutta. It is unnecessary to add that his subsequent career more than justified the expectations of his friends. By his personal labours in India, and by his eloquent appeals in Britain and America, he did perhaps more than any other man to advance the cause of modern missions. The Missions of the Church of Scotland are

chiefly in India, and connected with its large educational institutions at Bombay, Calcutta, and Madras. The number of ordained missionaries and principals of colleges is about twenty, with a staff of about eighty assistants. This Church has also recently begun a Mission in China, and one in East Africa. For many years it has carried on successful Missions to the Jews in Turkey and Egypt. Its Colonial Committee was organized on its present basis in 1837. It has been the means of sending a large number of ministers and missionaries to all the British dependencies, and has spent a great deal of money in assisting to build churches and in grants to educational institutions. The expenditure on these three branches of its mission work in 1880, was \$212,445.

✓ Shortly after the formation of the FREE CHURCH OF SCOTLAND, in 1843, it was announced that all the missionaries of the Established Church in India and Africa, as well as the missionaries to the Jews, had given in their adherence to the Free Church, which consequently began its existence with a large staff of foreign missionaries; and when it united with the Reformed Church of Scotland in 1876, it adopted the Mission to the New Hebrides, which had been commenced by that Church in 1852. The Free Church has now thirty-six ordained European missionaries, with a staff of some four hundred native teachers, catechists, and Bible-readers. Its stations are in India, Africa, the New Hebrides, and Syria. The total receipts for Foreign, Colonial, and Jewish Missions in 1880, amounted to \$395,555.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND, which was formed in 1847 by a union of the United Secession and Relief Churches, inherited the foreign missions of these Churches, which had been commenced in Jamaica, in 1834; in Trinidad, in 1836; and at Old Calabar in Western Africa, in 1846. Although it comprises only 549 congregations, this Church is one of the most enterprising and liberal in the support of missions of all the Presbyterian Churches. In addition to those countries already named, it maintains missions in Caffraria, India, China, Spain, Japan, and Algeria. In these fields it has forty-nine ordained missionaries, seventy-four native evangelists, fourteen ordained native ministers, four medical missionaries—in all it has a staff of three hundred and thirty-three educated labourers. Its missionary income for 1880, was \$172,565.

THE PRESBYTERIAN CHURCH OF ENGLAND entered upon a separate ecclesiastical existence in 1836. Up to that period, from the time of the Reformation, it consisted of a number of congregations and Presbyteries, nominally connected with the Church of Scotland. The foreign mission work of the Church dates from 1847, when the Rev. W. C. Burns was sent as its first missionary to China. Its principal stations are at Amoy and Swatow, China. It has also a very successful Mission in the southern part of the Island of Formosa; and one in India since 1862. The congregations of the United Presbyterian Church south of the Tweed united with the Presbyterian Church

in England in 1876. The number of their congregations now is nearly 300. They employ eighteen ordained missionaries, and sixty native helpers. Their missionary income for 1880 was \$62,412.

The General Assembly of the PRESBYTERIAN CHURCH IN IRELAND was formed in 1840 by a union of the Synod of Ulster with the Secession Synod, each of which had previously had a separate existence for many years. One of the first acts of the new Church was to institute a foreign mission. India was selected as the field of its operations, and its agents have ever since been labouring with encouraging success in the Presbytery of Katiawar and Gujerat to the north of Bombay. A mission in China. was recently begun by two ordained missionaries. In addition to its foreign missions, the Irish Church has its Home Mission, a Jewish Mission, a Continental and Colonial Mission, and a Mission to Soldiers and Sailors. The annual expenditure for the support of these Missions is about \$52,000.

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### AMERICAN SOCIETIES.

Without ignoring the earnest and not unsuccessful efforts to evangelize the native Indian tribes, to which reference has already been made, it may be said that "The Massachusetts Missionary Society," formed at Boston in 1799, was the first American Society that con-



templated missions to the heathen in foreign lands. It does not appear, however, that it accomplished much in that direction. It was reserved for THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS to give practical effect to the enthusiasm which began to manifest itself in the American Churches in the early part of the present century. The idea of instituting a society upon so catholic a basis as that all denominations might coöperate in its management, and of immediately undertaking mission work in heathen countries, emanated from the students of the Theological Seminary at Andover, several of whom made offer of their services as missionaries. The Faculty of the Seminary were consulted and approved the design. The subject was discussed in the General Association of Massachusetts, and it was unanimously resolved to institute such a society. Accordingly, on 5th September, 1810, a constitution was adopted, and the great enterprise was begun, which was destined to take a conspicuous rank in the mission agencies of the world. In the year 1812, when as yet the Society had only \$1,200 at its disposal, it sent forth its first detachment of missionaries—five in number—to India. These were Revds. Messrs. Judson, Newell, Nott, Hall, and Rice. From this small beginning the American Board has gone on with yearly expansion until now it has upwards of 2,000 labourers employed in its seventeen missions, while its revenues from all sources amounted in 1881 to \$691,245. Its fields of labour are in Africa, India, Ceylon, China, Japan, Turkey,



Micronesia, Hawaii, Spain, Austria, and Mexico. It has also a Mission to the Dakota Indians. The number of ordained missionaries in these countries is 159. Of native pastors there are 141, and of native preachers and catechists, 365; communicants, 18,446; and 33,360 pupils of all grades in its training, theological, and common schools. Its Mission to the Sandwich Islands, commenced in 1820, presents a grand testimony to its wisdom and success, inasmuch as the whole population are now nominally Christian, and the Evangelical Association established there is the first and as yet the only instance of a native Church reclaimed from the lowest depths of barbarism which has assumed all the responsibilities of self-government and self-support. Its largest operations are now in the Turkish Empire. By its charter the Board is neither an ecclesiastical nor a denominational body. For many years it derived its support from all denominations, and although it does so still to some extent, it is now chiefly in the hands of the Congregationalists of New England. The corporation consists of 220 members entitled to vote; but the payment of \$50 by a clergyman, or \$100 by a layman, constitutes an honorary member, who may share in the deliberations of the annual meeting, which is held in the month of October, in different cities. The Prudential Committee, consisting of eleven members, meets once a week in Boston, its headquarters.

✓  
THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—  
The first Presbytery in the United States was that of Philadelphia, formed in 1705. In the year 1789 the first General Assembly met, and was constituted in "the city of brotherly love." In 1817 it united with the Dutch Reformed and the Associated Reformed Churches in forming "The United Foreign Mission Society," whose object was "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other parts of the heathen and anti-Christian world." In 1826 this Society amalgamated with the American Board. In 1831, the Synod of Pittsburgh instituted "The Western Foreign Missionary Society," which in the course of the next six years planted missions in India, Western Africa, Smyrna, China, and among the Indians of the Western Territories. In 1837 the General Assembly severed its connection with the American Board, and instituted its own "Board of Missions of the Presbyterian Church." In the following year occurred the division which gave rise to the "Old School" and the "New School" Assemblies. The former adopted the newly formed Missionary Society, while the latter continued its connection for a number of years with the American Board. On the re-union of these Churches in 1869, their missions were brought together, and about the same time the American Board handed over its Syrian Mission, and other stations it had previously occupied, to the Presbyterian Board. A second division, occasioned by the civil

war, took place in 1861, when the General Assembly of the Confederate States of America was constituted separately—now known as the Presbyterian Church in the United States (South). The Presbyterian Board (North) has made steady progress. Its operations are now scarcely less extensive than those of the American Board. Its receipts for 1880-81 were \$584,582. Its staff of missionaries consists of 130 American ordained ministers, 200 native pastors and licentiates, and 769 lay missionaries. The number of communicants in its various fields is 14,588, and of scholars, 18,266. These figures do not include the extensive work carried on by its “Woman’s Boards of Missions,” which will fall to be noticed hereafter. The stations of the Board and relative number of ordained missionaries are as follows:—Among the N. A. Indians, 12 ; in Mexico, 6 ; South America, 14 ; Africa, 8 ; India, 30 ; Siam, 7 ; China, 25 ; Japan, 7 ; Persia, 9 ; Syria, 12. The Board of the Presbyterian Church (South) has *ten* missionaries in South America, *eleven* in China, *six* in Greece, *five* in Mexico, and *eleven* amongst the Indians. Its income last year was \$59,215. The Foreign Mission Board of the United Presbyterian Church, constituted in 1858, has *five* ordained American missionaries in India ; also *eight* in Egypt, who have constituted themselves as a Presbytery, and are carrying on a remarkably successful work. Income, \$65,407.

✓ THE PROTESTANT EPISCOPAL CHURCH in the United States has also been engaged in foreign mission work since 1835. Its income last year was \$185,758. Its missions are in China, Japan, Africa, Greece, and Haiti. The Missionary Society of the Methodist Episcopal Church, formed in 1818, employs 138 missionaries, 70 assistant missionaries, 218 native ordained preachers, besides a multitude of local preachers and teachers. Income, \$299,114; fields of labour—Africa, South America, China, Germany, Switzerland, Norway, Sweden, Denmark, Bulgaria, Italy, India, Japan, and Mexico. The Methodists (South) have their missions in China, Mexico, and Brazil. Their income is \$60,459. The American Baptist Missionary Society, instituted in 1814, has *sixty-seven* ordained missionaries in Burmah, India, China, Japan, and Europe. It employs upwards of a thousand native preachers and teachers, and has upwards of 85,000 Church members connected with its missions. Income, \$288,802. The American Missionary Association, instituted in 1856, labours chiefly among the Freedmen, the American Indians, and the Chinese in America; but it has also three missionaries in Africa. It has a large income—\$529,046—the greater part of which, however, is spent on Home Missions. Besides those that have been named, there is the Mission Board of the Dutch Reformed Church, formed in 1832, with an income of \$92,984, operating in India, China, and Japan; the Mission Boards of the Lutheran Churches, and of the Cumber-



land Presbyterians, and others of lesser note. In all, the *Missionary Review* gives the names of fifty American Societies, more or less engaged in foreign mission work, having an aggregate income of \$3,000,000, maintaining a missionary force of 800 ordained American missionaries, 1,090 native ordained ministers, fully 1,000 women workers, sent from Christendom, with thousands of native helpers, and 189,771 communicants.

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#### CONTINENTAL SOCIETIES.

THE BERLIN MISSIONARY SOCIETY, founded in 1824, represents what may be called the "High Church" section of the Prussian State Church. It is of course Lutheran. It has its headquarters in Berlin, where there is a fine Mission House in which young men are educated as missionaries. From fifty to sixty European missionaries are employed in South Africa, to which country it restricts its labours, the most important field being that among the Bechuanas, whose home is in the Transvaal.

THE BASEL MISSIONARY SOCIETY traces its history to 1780. It is undenominational. The Mission School at Basel, Switzerland, was founded in 1815, with a view of furnishing missionaries to the English and other societies at that time the most actively engaged in mission work. But in 1822 this Society commenced an independent work in Russia, which for a time proved very successful. It is now the largest of all the German Societies. Its



income last year was over \$180,000. It has upwards of a hundred missionaries. It has important stations in India and China, but perhaps its greatest successes have been on the Gold Coast, West Africa.

✓ THE RHENISH MISSIONARY SOCIETY has its seat at Barmen, in the upper valley of the Rhine. It was founded in 1828, by the amalgamation of a number of small local societies. It has been very successful among the Hottentots of South Africa, and also in China, but its principal laurels have been gained amongst the cannibals of Borneo and Sumatra.

THE LEIPZIG MISSIONARY SOCIETY is also the outcome of several unions. It is distinctively Lutheran. Its headquarters is in the well-known town of Leipzig, where it has a training school for its missionaries. Its work lies chiefly in India, south of Madras, where it has taken up and revived some of the old Danish Missions which had fallen into decay.

In regard to the other Continental Missions we must content ourselves by referring the reader to the tabular statement which is to follow.

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### WOMEN'S SOCIETIES.

The growth and increasing usefulness of women's societies in connection with Missions during the past twenty-five years has been remarkable. They have not only raised a large amount of money, the actual work done by them in the Mission fields is extensive and ex-

tremely valuable. Woman's work for woman—in India, China, Japan, in Turkey, in the Islands of the Sea, wherever Christian woman has gone, indeed—is becoming a very important factor in the missionary problem. In the United States there are at present no less than *fourteen* large and well-organized Women's Missionary Societies, with an innumerable number of auxiliary associations affiliated to them. The oldest of these, "The Woman's Union Missionary Society of America for Heathen Lands," was organized in Boston in 1861. In twelve years after its establishment it had received and expended more than \$260,000. It is still full of life and vigour, supporting missionaries in different heathen countries.

THE WOMAN'S BOARD OF MISSIONS in connection with the American Board of Commissioners for Foreign Missions was incorporated in the year 1869. It has its headquarters in Boston, and has auxiliaries in all the New England States as well as in New York and Philadelphia. Its receipts last year were \$132,750. The number of American female missionaries supported was eighty-seven, of whom forty are in Turkey, the remainder are in Africa, India, Ceylon, China, Japan, Micronesia, Austria, Spain, and among the Dakota Indians. A large number of schools are supported in these countries. The chief educational institution is the Constantinople Home, a magnificent building erected in 1876, at a cost of \$58,000. It is a centre of three-fold Christian work—missionary, medical, and educational. Its advantages are yearly be-

coming more apparent in the number of well-qualified native female teachers, missionaries, and missionaries' *wives* who are educated within its walls. The Methodist and Baptist Churches have each vigorous Societies.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, formed in Philadelphia, in 1870, is the largest of the Presbyterian Societies ; but there are six others, all of which are tributary to the General Assembly's Board of Foreign Missions. Their united incomes for 1882 were \$195,627, of which \$178,180 were paid over to the Assembly's Board. These seven Societies have about *three thousand* auxiliaries.

THE CANADIAN WOMAN'S BOARD was organized in 1871, and has four auxiliaries. In connection with the Presbyterian Church in Canada there are also four or five independent organizations ; all the Protestant Churches, indeed, in the Dominion have their Women's Societies, and all are helpful to the good cause. Apart from the money raised by these Societies and direct evangelistic work carried on, much good is done in the fostering of the missionary spirit all over the country, by local missionary meetings, State and County Conventions and Congresses, and by the publication of their respective monthly missionary magazines and annual reports.

There are *thirteen* LADIES' ASSOCIATIONS in Britain, and four or five on the Continent, all of them with branch Societies. Their efforts are chiefly educational, and they have been specially successful in Zenana work.

## LIST OF FOREIGN MISSIONARY SOCIETIES.

Founded.	NAMES.	No. of Ordained Ministers.	Native Ordained Mission- aries.	Other La- bourners.	Church Members.	Scholars.	Approxi- mate Annual Income.
	<b>BRITISH SOCIETIES.</b>						\$
1701	Propagation of the Gospel Society.....	455	131	1,242	20,000	.....	691,440
1799	Church Missionary Society.....	211	219	3,102	34,625	63,738	1,037,500
1792	Baptist Missionary Society.....	65	30	258	38,397	8,032	257,295
1795	London Missionary Society.....	139	371	4,673	92,474	77,956	541,000
1817	Wesleyan-Methodist Missionary Society.....	265	270	2,089	93,162	96,223	650,465
	Other Methodist Mis-sionary Societies ...	123	.....	564	12,495	.....	59,137
1816	General Baptist Society .....	9	23	26	995	1,523	35,000
1827	Church of Scotland.....	20	6	80	.....	.....	212,445
1843	Free Church of Scotland.....	36	10	400	3,384	.....	395,555
1847	United Presbyterian Church.....	49	14	319	4,687	.....	172,565
1836	Presbyterian Church in England .....	18	.....	60	2,212	.....	62,412
1840	Welsh Calvinistic Methodists .....	9	10	100	869	1,890	17,000
1840	Presbyterian Church in Ireland .....	11	.....	.....	.....	.....	65,000
1862	China Inland Mission.....	105	.....	.....	1,000	.....	44,185
1855	Turkish Missions' Aid Society .....	.....	.....	.....	.....	.....	20,000
1861	Universities' Mission .....	25	.....	.....	.....	.....	22,600
1841	Edinburgh Medical Missionary Society ..	.....	.....	.....	.....	.....	22,340
1843	British Society for the Jews .....	12	.....	21	.....	.....	31,785
1808	London Society for the Jews .....	28	.....	108	.....	.....	171,185
	Unenumerated—say .....	60	30	130	900	10,000	60,000
	<b>CONTINENTAL SOCIETIES.</b>						
1732	Moravian Missionary Society .....	160	34	1,671	23,843	16,461	209,545
1815	Basel Evangelical Missions .....	85	21	352	7,100	3,926	182,500
1828	Rhenish Mission Society .....	62	.....	108	8,960	4,750	60,935
1849	Hermannsburg Mission .....	70	.....	120	3,520	.....	39,000
1824	Berlin Mission Society .....	53	.....	.....	8,000	2,000	60,000



1838	Gossner Mission .....	12	7	120	11,001	.....	25,000
1838	North German Mission.....	7	3	20	102	.....	23,500
1836	Leipzig Mission.....	20	8	240	11,081	.....	49,500
1797	Netherlands Missionary Societies .....	11	18	181	1,747	.....	24,000
1822	Paris Evangelical Missionary Society .....	20	3	155	4,252	.....	57,460
1835	Chriscona Mission .....	12	.....	80	.....	.....	18,880
1842	Norwegian Missionary Society.....	20	.....	.....	355	.....	19,500
1705	Danish Missionary Society.....	4	.....	.....	71	.....	7,500
	Unenumerated—say .....	.....	.....	.....	.....	.....	.....
						4,500	
AMERICAN SOCIETIES.							
1810	American Board of Commissioners .....	159	141	1,847	18,446	.....	691,245
1837	Presbyterian Church (North).....	130	89	880	18,260	.....	584,562
1862	Presbyterian Church (South).....	15	10	58	293	.....	48,485
1856	United Presbyterian Church.....	13	8	188	1,289	.....	69,089
1826-59	Reformed Churches .....	23	14	59	2,428	.....	88,537
1876	Cumberland Presbyterians .....	7	10	18	750	.....	4,235
1839-69	Lutheran Churches .....	7	4	49	2,421	.....	18,196
1814-47	Baptist Churches.....	80	517	704	.....	.....	356,336
1849	Disciples of Christ .....	15	.....	.....	1,043	.....	12,000
1835	Protestant Episcopal Church .....	20	29	171	4,549	.....	162,084
1819-45	Methodist Churches .....	112	224	1,272	29,993	.....	363,653
1848-75	Presbyterian Church in Canada .....	14	1	120	821	.....	46,570
1824	Methodist Church of Canada .....	7	5	5	652	.....	6,625
1847	Baptist Churches of Canada .....	5	4	10	610	.....	8,948
	Unenumerated, U. S. and Canada—say .....	46	7	84	5,177	.....	120,775
	Totals .....	2,829	2,271	21,684	568,653	390,197	7,931,639
RECAPITULATION.							
	Totals British Missionary Societies .....	1,640	1,114	13,172	305,200	259,362	4,568,909
	Do. Continental .....	536	94	3,047	90,122	32,887	781,320
	Do. American .....	653	1,063	5,465	173,331	97,948	2,581,410
	Totals .....	2,829	2,271	21,684	568,653	390,197	7,931,639

The additional income of Women's Societies is about \$750,000.



## CHAPTER XI.

### THE WAYS AND MEANS.

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“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—*Malachi* iii. 10.

**H**EATHENISM is doomed, but it is not dead. It will die hard. Although the retrospect is encouraging, to suppose that the battle has been won were a fatal mistake. Christianity has gained a vantage-ground—a position favourable to the ultimate success of a combined attack. That is all. The conquests have hitherto, for the most part, been amongst decaying races, the more easily influenced in that they had, comparatively, nothing to lose, but everything to gain, by accepting Christianity. This accounts for the clean sweep of idolatry in the Sandwich Islands, in some of the Polynesian group, and in the heart of Madagascar. But in what remains to be done the case is very different. The great citadel of heathenism has as yet scarcely been touched. The gigantic systems of Brahminism and Buddhism and Mohammedanism seem almost to be as far

from yielding as ever they were. In the Asiatic races we have to cope with people as intelligent and vigorous as ourselves, to deal with creeds of vast antiquity, and to combat prejudices and superstitions that are firmly rooted. Dr. Norman Macleod, in his famous last speech before the General Assembly of the Church of Scotland, said :—"It was a mistake to suppose that their missionaries in India had to deal with a barbarous race. Far from it. They were a race famous in philosophy during teeming centuries ; they were proficient in astronomy before it was known to the Greeks ; and they solved the most difficult questions in algebra, which not until centuries after dawned upon the acutest minds of modern Europe. Theirs was a marvellous faith, adapted to every phase of the human mind, affording scope for the loftiest speculation, and the subtlest thought, down to the most degrading and debasing superstition. With such a system we have to deal. No such battle has ever before been given to the Church of God to fight since history began, no, not even in the times of the apostles, and no victory, if gained, will be followed by greater consequences."

The same difficulty confronts the missionary in China and Japan. There are in Asia seven hundred millions of heathen wedded to ancestral faiths, compared with which Christianity, in their estimation, is a modern innovation which they are bound by the tremendous system of caste to resist to the uttermost. The Opium Traffic is another formidable and rapidly increasing difficulty, especially in

China, where it is said that seven out of every ten of the male inhabitants are slaves to a vice that is eating like a cancer into the heart of that great nation.

The Anglican Bishop of Hongkong says, that again and again, while preaching, he had been stopped with the question, "Are you an Englishman? Go back and stop your people from sending opium, and then come and talk to us about Christianity." Another missionary says that rarely does a Chinese crowd, in city or country, break up without such taunts as these being flung at the preachers:—"Who brought the opium?" "Physician heal thyself!" The only argument that can be advanced in support of the demoralizing traffic is the commercial one—seven hundred thousand acres of the best land in India, under government control, are devoted to the growth of the poppy. Five thousand tons of the manufactured poison are imported into China every year, from which the British Government derives a profit of forty millions of dollars annually!

It is asserted by credible witnesses that the immoral and dissolute lives of too many nominal Christians living in heathen countries is a serious hindrance to the progress of the Gospel. The divided front which Protestantism presents to heathenism constitutes another stumbling block; but, by far the greatest hindrance is the unaccountable indifference of a large number of people in Christian lands as to whether the heathen shall be converted or not. It is estimated that only about one-half



of the communicants of all the Protestant Churches give anything for foreign missions, while the contributions of the other half are immeasurably disproportionate to the interests at stake, the means at their disposal, and the amounts lavished upon other purposes. The average contribution per communicant throughout Christendom for the conversion of the heathen is less than fifty cents per annum. In some of the wealthy British Churches it is as low as twenty-five cents. In America, the Congregational churches give about \$1.35 per member; the Presbyterians, North and South, average eighty-seven cents; the Presbyterian Church in Canada, fifty-five cents. The Continental Churches range from two to six cents per communicant—always excepting the little Moravian Church, which stands out a conspicuous example to all the world of what can be done by a willing and consecrated people.

Think of it. Fifty cents a year—the seventh part of a cent per day—for the conversion of a thousand millions of heathen, from those who profess to have “tasted of the heavenly gift!” It is almost incredible. There is no lack of money. So rapid indeed is wealth accumulating, if it be not soon turned to better account, it must become worse than a drug—a curse. In England and Scotland there are men whose incomes are said to exceed five thousand dollars per day, and there is growing up an American aristocracy owning individual fortunes of from two to three hundred millions of dollars. Money

is running to waste in countless ways—in frivolous amusements, needless luxury, and hurtful indulgences—while Missions languish for lack of support and Missionary Boards are at their wits' end, not daring to retrench, fearing to enter upon new fields and calculating with solicitude how they may save their honour and yet save the perishing heathen.

Humanly speaking, the problem resolves itself into a question of men and money. Christianity asks for ten thousand more missionaries and fifty millions of dollars a year to test the experiment. The world pronounces the proposal Utopian and preposterous, as if no such levy of men had ever been made, nor any such sum of money ever expended upon a single enterprise since the world began. Yet the sacrifice of human life in the Crimean War was estimated at the time to reach the enormous number of 782,393 lives, and the total cost of it in money, \$1,310,000,000! The liquor trade of the United States of America swallows up \$700,000,000, and destroys 100,000 lives annually. The "drink bill" of England, Scotland and Ireland is \$750,000,000 a year. The contributions of all the Protestant Churches and Societies in the world for the conversion of the heathen have never yet amounted to *ten millions* in a year! In fifty nights Edwin Booth, the American actor, realized \$50,000 from a professional tour in the Southern States. In the same country the Methodist Church paid its eighty ministers \$45,800 for twelve months' services.

In New York City it is said that \$7,000,000 are expended annually in theatre-going and other kindred amusements; that \$125,000,000 are expended annually upon silks and satins, laces and other imported "fancy" dress goods—not including kid gloves; the value of which alone, imported into New York every year, is ten times as much as the amount given by all the Societies in America to foreign missions. The fields, forests, mines, and fisheries of the United States yielded last year a productive value of upwards of \$4,000,000,000. Were the principle of "tithing" applied in this case, four hundred millions of dollars would be put into the Lord's treasury, and if even a tenth part of that tithe were devoted to foreign missions, the result would be at least four times as much as is given by the whole of Christendom for the conversion of the heathen. There is money enough and to spare.

What about "the men?" It is not easy, in the presence of prevailing apathy, to say how the missionary staff may be adequately recruited; for, "How shall they preach except they be sent?" and, "Who goeth a warfare any time at his own charges?" Yet there can be no doubt that one of the very first evidences of a genuine revival of the missionary spirit will be a large increase of volunteers for this service. At present there are not less than 75,000 ordained Protestant ministers in the United States, and 40,000 more in Great Britain and Ireland; in all 114,000 ministers preaching to some

seventy millions of Christians, while not more than 2,293 British and American ministers can be counted in the mission fields, containing a thousand millions of heathen! Without insisting upon the organic union of the Protestant Churches, it may be asked if a readjustment of the forces of Christianity might not be made with advantage to all concerned. Could not a very considerable number of ministers be immediately translated to foreign fields without any detriment to the cause of religion in Britain or America? The experiment would be worth trying; and when it is remembered that the additions to the membership of the Christian Church during the last ten years in heathen countries have been *thirty times* more numerous, in proportion to the number of ministers employed, than in the home Churches, nothing could be urged against the change on the score of limited "usefulness."

Perhaps some of the Protestant Churches, in their desire to maintain a high standard of literary and scientific attainment in the ministry, may have overlooked the importance of special training for theological students having the missionary field in view. But apart from that, if the ordinary curriculum of study does not, from the very outset, tend to create and foster a missionary spirit, a "living" at home is likely to have stronger attractions than a commission to serve abroad. Other things being equal, the supply of missionaries must, after all, depend chiefly upon the supply of money for their equipment and support.



Before the Missionary Problem can be satisfactorily solved the whole system of Christian finance must undergo a change. The present hap-hazard practice of doling out money for missionary purposes, in response to "special appeals," and in accordance with momentary impulse, is all wrong. The effect of it is that the bulk of missionary funds is supplied by a comparatively small number of contributors. Many give grudgingly, and many give nothing. The instances of conscientious, systematic and *proportionate* giving are few. Churches must devise methods suited to the circumstances of their congregations, by which the practical sympathies of the whole body of the people may be secured. For one thing, it may be said that, as water naturally seeks its own level, and stays there, so the missionary spirit in the pew is not apt to rise higher than the same spirit in the pulpit. Instead of a missionary sermon once or twice a year, might not a place be found in every sermon for at least some reference to "The March of Christianity"? To say that there should be a missionary society in every congregation is to misapprehend the situation. It must come to be recognised that every Christian congregation ought to be itself, by virtue of the name it bears, a missionary association—a company of enthusiastic and hopeful men and women by whom missionary enterprise will be regarded as the *alpha* and *omega* of Christian ethics.

When as much intelligence, energy and perseverance

are brought to bear on the spread of Christianity as are expended on commercial enterprises ; when there shall be organization and enthusiasm, such as led to the abolition of slavery by the British Government ; when the secular press shall bestow as much attention upon missions as it now does upon some other matters of minor importance, there will come again such a change in public sentiment as in apostolic times was alleged to have turned the world upside down. Missionary literature will be more interesting than works of fiction ; the missionary meeting will become more attractive than the theatre ; and instead of denominational strife and rivalry, it will be seen and felt that the chief end of the Christian Church is THE WORLD'S EVANGELIZATION.

The lever that is to move the world will move it. He whose right it is to reign " must reign, till He hath put all enemies under His feet." The undeveloped latent power in the Churches of the nineteenth century is incalculable. Such a combination of favouring circumstances never has been—open doors, mechanical appliances, scientific discovery, philosophical attainment, languages mastered—in one word, such *opportunity* ! There is but one more element awanting—the *divine afflatus*. Other considerations are important, but this is indispensable. Before the battle of Bannockburn it is said that the whole of the Scottish army knelt down and prayed for a few moments with the solemnity of men who felt it might be their last act of devotion. They rose from their

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knees to assured victory. Let the whole Church of God give themselves to united, earnest, unceasing and expectant prayer for the overthrow of heathenism, and, as Umfraville said to the English King, struck with amazement at the spectacle of the prostrate army,—“Trust me, yon men will win the day.”

*“Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out.”*









# INDEX.

	Page.		Page.
Abeel, David .....	75	Ashantee .....	46
Abieh .....	151	Athanasius .....	149
Abolition of slavery .....	211	Australia .....	180, 187
Abyssinia.....	38, 40, 146	Austria .....	194, 200
Adabazar. ....	158	Average contribution. ....	207
AFRICA, MISSIONS IN, 35 <i>et seq.</i> , 196			
.....	197, 200		
Africa, West Coast.....	45	Bainbridge and English .....	98
Aintab.....	158, 160	Baker .....	36
Alexander the Great .....	161	Balboa .....	101
Alexandria....	48, 147, 148, 149, 160	Bannerjea, Krishna M. ....	33
Algeria .....	48, 191	Bankot ....	23
American aristocracy .....	207	Banks Islands .....	122
American Board of Commission-		Bannockburn .....	211
ers for Foreign Missions... 79, 92		Bapedi tribes .....	47
123, 127, 147, 151, 152, 162, 193, 196		Baptist Missions ... ..	19, 21
American Indians.....	175	Baptist Miss. Society .....	180, 182
American missionaries .....	46	Barclay .....	179
Am. missionaries in China ... 75, 79		Barff, C. ....	105
American Miss. Societies .....	192	Barnum, Dr. H. N. ....	162
Amercan Miss. Association ...	197	Basel Miss. Society .....	198
Amoy .....	191	Basuto tribes .....	47
Anathemas .....	157	Bath, Marquis of.....	154
Ancestral faiths... ..	205	Bechuana .....	39, 198
Anderson, John... ..	24	Bedouin Arabs.....	151
Anderson, Dr. Rufus... 127, 134, 136		Beirut .....	147, 151, 163, 166
Aneityum.....	7, 119, 120, 121	Bennie, J. ....	41
Anglo-Saxons of the East .....	161	Berlin Miss. College .....	47
Antananarivo.....	54	Berlin Miss. Society .....	47, 198
Antigua .....	186	Berlin Treaty .....	158
Antioch in Syria... 142, 149, 159, 160		Berry .....	92
Apollos .....	149	Bethlehem.....	146
Apostacy in Turkey.....	144	Bevan, Samuel .....	54
Ararat .....	143	Bhurampore .....	23
Armenia .....	161	Bible distributing .....	74
Armenians .....	159	Bible Societies in Turkey... 155, 165	
Armenian Churches.....	144, 146	Bible in Bohemia .....	173
Armenian language.....	161	Bible in Fiji .....	116
		Bible in Hawaii .....	130, 138

	Page.		Page.
Bible in Japan.....	98	Cannibalism .....	6, 114, 199
Bible in Jerusalem .....	147	Cape Colony .....	47
Bible in Lapland .....	170	Carey, W. ....	19, 24, 181
Bible in New Hebrides. ....	120	Cargill, David .....	115
Bible in Turkey.....	161, 163	Carlyle, Dr. ....	188
Bible, copies in circulation ....	10	Carlyle's Africa.....	49
Bible by Roman Catholics .....	15	Caroline Islands .....	100, 123
Bingham, Hiram.....	123, 129, 132	Carrothers, Mrs. J. D. ....	95
Bird, Isaac .....	147, 151	Caste system .....	205
Bishop .....	133	Central Africa .....	49
Bishop of Hongkong .....	206	Central Turkey .....	159
Black, Dr. ....	45	Ceylon.....	15, 21, 170, 180, 182, 185, 193, 200
Blantyre .....	45	Chalmers, Dr. ....	189
Bliss, Dr. Daniel .....	151	Chambers, Rev. Robert .....	162
Boardman, Richard.....	186	Chambers, Rev. W. N. ....	162
Bohemian Church .....	172	Charteris, Rev. W. ....	155
Bombay.....	20, 24, 26, 190	CHINA AND MISSIONS .....	67 <i>et seq.</i>
Books on Africa .....	35		180, 182, 185, 187, 190, 193, 195, 197, 199, 200, 205, 206
“ “ China.....	67	China Inland Mission .....	80
“ “ India .....	12	China's population .....	68
“ “ Japan.....	82	Chinese enterprise.....	69
“ “ Madagascar .....	51	Chinese antiquity .....	69
“ “ Polynesia .....	99	Chriscona Mission .....	149
“ “ Sandwich Islands....	125	Christianity gaining .....	204
“ “ Turkey .....	141	Christians in South Seas .....	124
Borneo .....	180, 198	Christlieb, Dr. ....	95, 146
Bourne, R. ....	105	Chuckerbutty .....	33
<i>Bounty</i> , Mutiny of .....	101, 103	Church of England in S. Seas..	122
Bogue, David. ....	102	Church Missionary Society ..	29, 40, 46, 48, 146, 177, 185
Brahmanism .....	12, 13, 204	Church of Scotland.....	25, 44, 79, 149, 152, 188, 189
Braidwood, J. ....	24	Civil liberty in S. Seas .....	113
Brainard, David ....	176	Clarke .....	186
Brazil .....	197	Clark, Dr. ....	137
Bridgeman, E. C. ....	75	Clean sweep of idolatry .....	204
British Columbia.....	180	Clement .....	149
British Pres. Association .....	188	Clough .....	20
Brunsdon, Daniel .....	19	Coan, Titus .....	136
Bryce .....	41	Coke, Dr. ....	186, 187
Buddhism .....	12, 204	Columbia .....	168
Bulgaria .....	153, 197	Comenius, Amos ....	173
Burmah .....	21, 180	Commerce in Hawaii .....	138
Burnet, Miss .....	97	Commercial value of Missions..	9
Burns, W. C. ....	77, 191	Congregational Churches..	23, 38, 207
Bushnell, Albert .....	46	Conference at Shanghai.....	81
Cairo.....	147	Confucianism .....	69
Calcutta.....	22, 24, 26, 30, 190	Constantine .....	155
Caldwell, Bishop.....	23	Constantinople .....	153, 155, 157
<i>Camden</i> ship .....	109	Constantinople Home .....	200
Cameron .....	36		
Campbell, J. F. ....	28		
Canadian Woman's Board....	201		

	Page.		Page.
Continental Churches .....	207	Edmonds .....	183
Continental Societies .....	198	Edwards .....	183
Cook, Captain .....	101, 123	Efatè Is. ....	6
Coöperation .....	81, 124	Egypt.....	40, 48, 142, 146, 148, 149, 150, 196
Coptic Church .....	146	Elekana .....	117
Corvin, John .....	70	Eliot, John .....	175
Cost of converts .....	8	Ellice Is. ....	100, 117
Cost of missions .....	139	Ellis, W. ....	59, 61, 105, 130, 184
Cottage meetings in Japan ....	97	<i>Endeavour</i> , ship .....	107
Councils of the Church.....	160	English Pres. Church .....	78, 79
Crete.....	142	Enterprise, Missionary .....	10, 211
Crimean War.....	158, 208	Epitaph, Dr. Geddie ....	120
Crosby, Miss .....	96	Ephesus .....	154
Cross, William.....	112, 115	Eromanga .....	7, 110, 122
Crowther, Bishop .....	46	Erskine, Dr. John .....	188
Cumberland Presbyterians.....	197	Erzroom ...	162
Cumming, Miss Gordon .....	116	Esquimaux .....	174
Cyprus .....	142	Es Salt .....	145, 146
Dahl .....	16, 171	Esselen .....	47
Dakota Indians.....	194, 200	European Turkey .....	153
Damascus .....	142, 150	Evangelical Asso., Hawaii ....	136
Danish missionaries .....	15, 16, 171 172, 177, 199	Ewa .....	135
Darling, D. ....	105	Ewing, S. C., .....	150
Dark Continent.....	183	Experiments, successful .....	139
David, Christian.....	175	Eye diseases .....	76
Davies .....	92	Fall, region of ....	163
Decaying races .....	100, 204	Family worship, Hawaii .....	131
Decrease of population .....	119, 123	Favouring circumstances ....	211
Dedication at Kailua .....	133	Female missionaries .....	139
Demoralizing traffic .....	206	Fiji, a British Colony .....	115
Denmark .....	197	Fijian character .....	114
Denmark, King of.....	172	Fiji Islands ....	100, 101, 114, 180
Difficulties .....	204	Fisk, Pliny .....	147, 156
Divorce in Turkey .....	144	First Am. F. Miss. Society....	192
Do missions pay?.....	8	First Pres. Missionaries in India	22
Doane .....	123	First Prot. Ch. in Japan .....	95
Dodge, Asa, M. D. ....	148	First Prot. Ch. in Ontario. ...	177
Drink bill, United Kingdom....	208	First Prot. Miss. in Jerusalem.	146
Duff, Dr. Alex. ....	24, 25, 42, 189	First Prot. Miss. Society .....	169
<i>Duff</i> , ship .....	102, 103, 104, 183	Five great English Societies....	172
Dutch in Formosa .....	171	Formosa.....	5, 73, 80, 170, 171, 191
Dutch in India .....	171	Forsyth, N. ....	183
Dutch Reformed Ch....	39, 195, 197	Fort McPherson ...	177
Druzes .....	150	Fort William College .....	19
Dwight, Dr.....	156, 165	Fraser, Dr. J. B.....	80
East Africa .....	190	Free Church of Scotland.....	25, 30, 42, 44, 152, 190
East India Company .....	182	Free ports, five .....	75, 76
Eastern Turkey....	160	Friendly Is.....	5, 100, 108, 112, 115
Edinburgh Missionary Society..	188	Friulous amusements .....	208

	Page.		Page.
Gaboon.....	46	Happy death of convert .....	119
Gaza .....	146	<i>Harmony</i> , ship .....	175
Geddie, Dr. John .....	120, 121	Harpoot .....	162
Genadenthal .....	37	<i>Harriet</i> , ship .....	106
Geneva .....	169	Harris, death of.....	110
George I. and Missions... ..	16	Hartwig .....	185
German Jewish Societies.....	146	Hatti Hamayoun .....	158
Germany .....	197	Hawaii .....	95, 125, 137, 138, 194
Gilbert Is. ....	100, 123	Haweis .....	102
Girls' school in Japan .....	97	<i>Haweis</i> , ship.....	106
Glasgow Missionary So....	41, 42, 188	Hawaiian Miss. Society....	123, 124
Goa .....	14	Heathenism doomed.....	204
Gobat, Bishop.....	40, 146	Heathenism in Sandwich Is....	126
"God save the King".....	137	Heber, Bishop .....	22
Goodell, Dr. W.....	151, 156, 165	Hebron .....	145, 147
Good investment.....	139	Hepburn, Dr. James .....	92
Gold Coast .....	46, 198	Herdman, Dr. ....	25
Gondar .....	40	Hernnhut .....	173
Gordon .....	92	Hervey Is. ....	100, 107, 109
Gordon, G. N.....	122	Hill, Rowland .....	102
Gordon, Jas. D. ....	122	Hilo .....	131, 132, 135, 136
Gordon, Sir Arthur .....	115	Hindrances .....	17, 33, 205, 206
Gordon, Patrick .....	179	Holland, Reformed Ch. of ....	170
GOSPEL IN THE S. SEAS .....	99, <i>et seq.</i>	Holman, Dr. ....	129
Gossner Mission ...	27	Holkars territory .....	28
Grahamstown.....	41	Hongkong .....	75, 76, 78
Grant.....	19, 36	Hongkong, Bishop of .....	206
Grant, Dr. Asahel... ..	163, 164	Honolulu.....	130, 131, 137
Gray, Dr. ....	41	Hottentots.....	199
Great awakening.....	135	Hovas .....	51, 65
Great changes. ....	107, 138	How long?.....	9
Great congregations ...	132, 135, 137	Huahine.....	106
Great reformation.....	116	Huaisiline .....	118
Great Wall of China .....	68	Human sacrifices .....	114, 126
Greece .....	197	Hunt, John.....	116
Greek Church, 144, 146, 150, 151,	153	Huss, John .....	172
Greene, David C. ....	92	Hutchinson, John.....	112
Greenland.....	172, 174, 175	Hyder Ali .....	17
Grunder .....	16, 171		
Gujerat .....	26, 192	Idolatry disappearing .....	204
Gulick .....	92, 123	Idolatry in Fiji .....	114
Gutzlaff.....	73, 74	Idolatry in India.....	32
		Idolatry in Madagascar....	53, 62, 63
Hadgin.....	160	Idolatry in Sandwich Is.....	127
Hahn.....	47	Idols abolished ....	64, 105, 112, 128
Haiks .....	161		129, 204
Haiti .....	197	Immoral Christians . . . . .	206
Hall .....	20, 193	Indapur .....	30
Hamilton .....	38	Independence of Hawaii.....	136
Hamilton, George.....	188	INDIA AND MISSIONS... ..	12 <i>et seq.</i> , 180
Hammet .....	186		182, 187, 189, 191, 193, 196, 197
Hans Egede .....	172		199, 200, 205, 206



	Page.		Page.
Indians in Canada .....	177	Kiernander .....	171
Indians in U. States.....	177, 179, 193	King, Jonas.....	147, 156, 165
	195, 196	Kioto .....	93
Indifference .....	206	Kobe .....	93
Indore.....	28	Koran .....	143, 145
<i>Inertia</i> ....	149	Krapf, Dr. ....	40, 48
Infanticide .....	6, 114, 120	Kugler .....	40
Inglis, John .....	120, 121	Kuruman .....	38
Inglis, Rev. Dr. ....	189		
Inquisition .....	14	Labour traffic.....	120
International Society.....	49	Labrador Mission .....	174
Intolerance .....	144	Ladron Is. ....	100
Iona .....	168	Ladies' Associations, British...	201
Irish Pres. Church....	26, 79, 152, 160	Ladies' Miss. Association.....	29
Isenberg.....	40	Lahaina .....	131, 133, 136
Islamism .....	144	Lakemba .....	115
Italy .....	182, 197	Lake Nyassa.....	44
		Languages in India.....	18
Jacob, David .....	33	Lanneau .....	148
Jaffa.....	146, 147	Lapland .....	170
Jalna ...	30	Large congregation.....	133
Jamaica.....	182, 191	Large incomes ....	207
JAPAN, CHRISTIANITY IN, 82 <i>et seq.</i> , 8, 180, 182, 185, 191, 193, 196, 197, 200		Lawry, Walter.....	112
Japanese character .....	87	Laws, Dr. ....	44
Japanese converts.....	8	Laws of Japan.....	86
Japanese Emperor .....	85	Laws of Turkey .....	143
Jardine, Dr. ....	25, 33	Laurie.....	164
Java .....	170	Lavish expenditure.....	209
Jerome of Prague .....	172	Lebanon.....	150
Jerusalem .....	142, 145, 146, 147, 149, 160	Leipzig Miss. Society.....	199
Jessup, Dr. ....	151, 166	Liberality of converts .....	8
Jesuitical attempts .....	65	Liberia .....	46
Jews, Missions to .....	190, 192	Liberty of conscience.....	158
Jews in Palestine .....	145	Life, Dr. Geddie .....	121
Johnston, Robert .....	24	Life sacrificed by war .....	208
Jones, David.....	54	Liquor trade, U. States.. ..	208
Jubilee in Hawaii.....	137	LIST FOREIGN MISS. SOCIETIES	202
Jubilee at Lovedale .....	42	Literature in Hawaii .....	130
Judson, Dr. A.....	20, 193	Literature of Missions ....	100, 109
Junius, Robert.....	170		113, 116, 121, 165, 211
Junor, K. F.....	80	Livingstone, D...	4, 36, 38, 43, 49, 183
		Livingstone, Mrs.....	39
Kaahumana .....	132, 134	Livingstonia .....	44
Kaffir War .....	42	Lodiana .....	27
Kaffraria .....	39, 41, 47	London Jews' Society .....	146
Kailua .....	131, 133	London Miss. So.....	38, 41, 45, 54
Katiawar, Presbytery of.....	192		64, 72, 73, 75, 78, 102, 112, 118, 183
Kuaea .....	137	Lovedale .....	42
Keith, George .....	179	Loyalty Is. ....	100, 118
Kitcherer.....	183	Loyola .....	14
		Lutheran Missions .....	48, 197
			198, 199



	Page.		Page.
Mackay, Dr. G. L. ....	5, 80, 171	Milne, Dr. William... ..	73, 74
McDonald, Archdeacon.....	177	Missionaries in Hawaii.....	138
McKenzie, Bishop.....	43	Missionaries, total number..	203, 210
McKenzie, J. W. ....	6	Missionary Churches .....	140
Macleod, Dr. Norman ...	204	Missionary funds. ....	3
Macedonia.....	153	Missionary literature, see Liter- ature.	
MADAGASCAR ....	51 <i>et seq.</i> , 5, 9, 105	Missionary ships .....	124
	139, 180, 183, 184, 204	Missionary Societies.....	2, 20, 31
Madras .....	24, 26, 28, 190	MISSIONARY SOCIETIES—RISE AND PROGRESS OF.....	168 <i>et seq.</i>
Madura .....	8	Missionary spirit .....	189, 201
Magellan .....	101	Mitchell .....	75
Mahrattas .....	21	Mitchell, James .....	24
Main .....	133	Mitchell, Dr. J. Murray ....	24
Makiwane, E. ....	43	Model Miss. Society .....	175
Malacca College .....	73, 75	Moffat, Dr. Robert .....	38, 106, 183
Malabar .....	14	Mohammedanism.....	13, 48, 144
Malta .....	147		166, 204
Marash .....	160	Mohammedan problem....	145, 166
Marco Polo .....	88	Mohammedans in Turkey ....	143
Mardin .....	162	Mohawk Indians.....	179
Mar, Joseph .....	14	Monastir.....	152, 153
Maronites .....	150, 151	Money.....	208, 209
Marquesas.....	103, 123, 124, 138	Moor, Thomas.....	179
Marshall Is. ....	100, 123	Moravian Brethren .....	37, 48, 172
Marshman.....	19		177, 207
Marsovan .....	156	Morrison, Dr. Robert....	72, 74, 183
Martha's Vineyard.....	175	Moslem Judges .....	147
Martyrdom, John Williams....	110	Mosul .....	152, 163, 164
Martyrdom, Gordon brothers..	121	Mount Zion .....	146
Martyrdom, Bishop Patteson..	122	Mourning .....	110
Marvellous success.....	112	Mullens, Dr. Joseph ....	15, 45, 184
Massachusetts Miss. Society ..	192	Murray, A. W. ....	110
Mauritius .....	20, 185	Mutiny in India .....	31
Mayhews .....	175	Mzimba .....	43
Meadows, James. ....	81		
Mears, Dr.....	65	Nablous .....	146
Mecca .....	144	Nagpore.....	26
Medical Missionaries .....	76, 148	Namaqualand .....	39, 47
Medhurst, Dr. W. H. ....	74	Natal .....	39, 47
Melanesia . ....	100, 122	Natick .....	175
Memorial churches .....	62	Native ministry .....	33, 137, 140
Men and money .....	208	Native enterprise .....	115
Men for mission field .....	209	Nazareth .....	146
<i>Messenger of Peace</i> , ship . ...	108	Needless luxury .....	208
Methodists in S. Seas ....	79, 96, 112	Neesima.....	93
	113, 115, 116, 187	Nellore .....	20
Methodist Miss. Society . ....	187	Nestorian Church.....	146, 163, 164
Mexico .....	194, 195, 196, 197	Nestorius .....	162
Mhow .....	28	Netherlands Miss. Society ....	73
Micronesia.....	100, 138, 194, 200	Nevius, John .....	92
Middleton, Dr.....	21		
Mikado of Japan . ....	83		

	Page.		Page.
Newall ...	20, 193	Paris Evangelical Society .....	45
New Brunswick .....	180	Parsons, Levi .....	147, 156
New Caledonia .....	100	Patmos Is. ....	142
New England Company .....	177	Patriarch of Antioch .....	14
Newfoundland .....	180	Patteson, Bishop .....	122
New Guinea .....	8	Perils of the sea .....	117
New Hebrides .....	5, 100, 119, 121, 190	Penrhyn Is. ....	117
New Holland .....	101	Perry, Commodore .....	90
New School Assembly .....	195	Persecution .....	57, 59, 71, 89, 163
New Zealand .....	101, 108, 180, 185	Persia .....	163, 185, 196
Nicæa .....	154, 160	Philip, Dr. ....	38
Nicene Creed .....	154	Philippopolis .....	153
Nicomedia .....	157	Pierson, Dr. ....	9, 123
Nieuchwang .....	78	Pierson, Mrs. ....	96
Nisbet, Dr. Henry .....	111	Pigot, Miss .....	30
Nisbet, R. ....	24	Pilmoor, Joseph .....	186
Nineveh .....	143, 164	Pitcairn Is. ....	101
Norfolk Is. ....	122	Plutschau .....	171
Norway .....	182, 197	Polycarp .....	155
Nott ...	20, 195	Polygamy .....	6, 13, 29, 144
Nova Scotia .....	180	Polynesia .....	99, 183, 204
Novel proposal .....	136	Pomare .....	103, 104, 106
North-West Territories .....	185	Portuguese .....	14
Oahu .....	132	Prayer .....	7, 212
Obookiah .....	128	Prayer meetings .....	95, 131, 133
Ogilvie, Dr. ....	25	Pres. Board, U.S. ....	27, 30, 46, 151
Old Calabar .....	46, 191		190, 195
Old School Assembly .....	195	Presbyterian Churches .....	207
One man's effort .....	28	Pres. Ch. in Canada .....	28, 30, 120
Ongole .....	20	Pres. Ch. of England .....	27, 191
Ono Is. ....	115	Pres. Ch. in Ireland .....	192
Opium traffic .....	205, 206	Pres. Ch. in U. States .....	195, 196
Opportunity .....	211	Pres. Mission in India .....	23
Opposition .....	21, 132	Press, the .....	129, 165
Orange Free State .....	39, 47	Presbytery of Egypt .....	150
Ordained ministers in Britain ..	209	PROBLEM, MISSIONARY, ...	1 et seq.,
Ordained ministers in U.S. ....	209		135, 211
Organization .....	211	Products of the U. States .....	209
Origen .....	149	Promise, the .....	11
Oro .....	106	Protestant divisions .....	206
Oroomiah .....	163, 164	Protestants in Turkey .....	158, 166, 167
Orr .....	75	Prot. Epis. Ch. in U. States .....	197
Orsmond, J. M. ....	105	Pruyn, Mrs. ....	96
Osaka .....	92	Puna .....	131, 136
Osman and Osmanli .....	143	Punjab .....	27
Ottoman cruelty .....	161	Queen of Madagascar .....	63
Ottoman Empire .....	143	Queen Victoria .....	87
Oxenham, John .....	101		
Palestine .....	145, 146, 148, 185	Radama I., 53 ; II. ....	60
Pantænus .....	149	Raiatea .....	107
		Rajpootna .....	26

	Page.		Page.
Ramoth-Gilead .....	145	Shaw, Barnabas .....	39
Ranavalona .....	55, 62	Sheshadri, N. ....	30, 33
Rangoon .....	21	Shwier .....	152
Rarotonga .....	8, 107, 108	Siam .....	196
Rauch, Henry .....	175	Sidon .....	152
"Rax me that Bible" .....	188	Sierra Leone .....	185, 186
Readjustment .....	210	Sinim .....	67
Reformation .....	10, 157, 168	Sivas .....	154
Reformed Churches .....	79, 92, 120, 190	S. P. G. Society .....	16, 22, 40, 41, 65 172, 176, 177, 178, 180
Religions of Japan .....	88	Society Is. ....	100, 109
Religions of Turkey .....	143	Solomon Is. ....	100, 122
Religions of the World .....	2	Slavery .....	36, 211
Religious toleration .....	77	South Africa .....	180, 182, 183, 187 189, 193, 198, 199
Renner .....	185	South America .....	196
Revival .....	209	SOUTH SEAS, GOSPEL IN, ....	99 <i>et seq.</i>
Revolution in Japan .....	84, 90	South Sea Is. ....	183, 200
Rhenish Miss. Society .....	46, 198	Snow .....	123
Rhenius .....	22	Smidt, George .....	175
Ricci .....	71	Smith, Dr. Eli .....	164, 165
Rice .....	20, 193	Smyrna .....	147, 155, 156, 195
Richard .....	41	Spain .....	191, 193, 200
Riggs, Edward .....	161	Special training .....	210
Robert College .....	155	Spread of Gospel .....	10, 108, 116
Robert, Christopher .....	155	Stanley .....	36, 50
Romish Missions .....	71, 168, 169	Steel, Dr. ....	7
Ross, John .....	41	Stellenbosch .....	41
Roumelia .....	153	Stevens .....	74
Safad .....	145	Stevenson, W. F. ....	34
Salonica .....	154	Stewart, Dr. ....	42, 43, 44
Salvability of heathen .....	4	St. John .....	143
Samaritans .....	145	St. Mark .....	148
Samoan Is. ....	100, 108, 109, 111, 117	St. Paul .....	143
Samokov .....	153	St. Thomas .....	14, 70
Sancian Is. ....	15	Story of Madagascar .....	65
Sandwich Is. ....	5, 8, 9, 52, 108, 125 194, 204	Strangulation of widows .....	114
Schall, Adam .....	71	Stratford de Redcliffe, Lord ...	158
Schechem .....	146	Sturges .....	123
Schenk, Martin .....	175	Sultan .....	143
Schmidt .....	22, 37	Sumatra .....	198
Schools .....	86, 130, 136, 138, 164	Sunday-school, .....	97
Schultze .....	16, 171	Supply of missionaries .....	210
Schwartz .....	16, 171	Swatow .....	191
Scio Is. ....	147	Sweden .....	197
Scottish Miss. Society .....	23	Swedish Missions .....	169
Sebituane .....	4	Swiss missionaries .....	169
Selwyn, Bishop, .....	122	Switzerland .....	197
Serampore .....	19	Synod of China .....	79
Seven Churches of Asia .....	142	Synod of New Hebrides .....	121
Shaftesbury, Earl .....	164	Syria .....	150, 151, 190

	Page.		Page.
Syrian Missions .....	164, 195, 196	TURKEY, MISSION FIELDS OF, 141	
Syro-Christians.....	14, 15, 70	<i>et seq.</i>	
Tabu .....	126, 131	Turkish Empire .....	143
Tahiti .....	103, 104, 183	Turkish Government.....	142, 159
Tamatoa .....	106	Turkish Missions Aid Society..	164
Tanganyika .....	38, 45	Turner, Dr. George .....	111
Tanjore .....	17, 172	Turner, N.....	112
Tanna .....	120	Tycoon .....	84
Tarsus.....	142	Ujiji .....	45
Tasmania .....	101	Undeveloped power .....	211
Tatuila .....	110	Union in Japan ..	94
Taylor, J. H. ....	80	<i>Unitas Fratrum</i> .....	172, 175
Telegus .....	20	United For. Miss. Society .....	195
Temperance .....	134, 137	United Pres. Church.....	26, 27, 42
Tiberias .....	145		44, 46, 48, 149
Tinnevely .....	22, 185	Universities Mission.....	43
Tithing .....	209	Upolu .....	109, 110, 111
<i>Thaddeus</i> , ship.....	129	Ur .....	142
Theatre .....	208, 209	Van .....	162
Theological Colleges .....	154, 156	Vanderkemp, Dr.. .....	38, 183
	160, 162, 180, 193	Vandyk, Dr.....	165
Thomas, Dr.....	19, 182	Volcano .....	126
Thomas, John .....	112	Waiting for the law .....	129
Thomson, Dr.....	148	Waldenses.....	172
Thomson, W. R.....	41	Wangeman, Dr.....	48
Threlkeld, L. E.....	105, 106	Ward .....	19
Thurston, Asa .....	129	Warrener .....	186
Tobou .....	113	WAYS AND MEANS ..	204 <i>et seq.</i>
Toleration .....	144	Wealth .....	207
Tomb of David .....	148	Week of prayer .....	95
Tomlin, Jacob .....	74	Wesley, John .....	186
Tongan Is.....	100, 102, 104, 105	Wesleyan Miss. So.....	23, 39, 46, 186
Total contributions.....	203, 208	See Methodist.	
Tracey .....	75	West, Thomas .....	113
Travancore .....	15	Western Africa .....	191, 195, 198
Tranquibar .....	22, 171	Western Turkey .....	154
Transmigration of souls .....	150	West Indies ..	180, 184, 186, 187, 189
Transvaal .....	39, 47, 198	Williams, John...7, 75, 105, 110, 120	
Treaty of Berlin .....	158	Wilson, Charles ..	106
Treaty of Nankin ..	74	Wilson, John .....	23
Treaty of Tientsin .....	76	Wolff, Joseph ..	147
Treaties with Japan .....	90	Woman in Turkey ..	145, 162
Trebizond .....	158, 162	Woman's Board of Missions ..	200
Trial by Jury .....	107	Woman's Union Miss. Society.	96
Tribute to American Board....	164	Woman's work in Japan.....	96
Tribute to Wesleyans .....	115	WOMEN'S MISS. SOCIETIES ..	199
Trichinopoly .....	16, 22, 172	Wonderful changes.....	118
Trinidad .....	191	World's Evangelization.....	211
Tripoli .....	152		
Troy .....	154		

	Page.
World's population.....	2
Whiting .....	148
Xavier ..	14, 15, 88
Yokohama ..	95, 97
Young, Lieut. E. D.....	44
Y. M. C. A., Turkey.....	162
Yule, Dr. ....	149

	Page.
Zaleh .....	152
Zenana Missions .....	28, 201
Zanzibar .....	44, 45
Ziegenbald .....	16, 171
Ziesberger, David....	175
Zinzendorf.....	173
Zululand .....	39, 43













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